

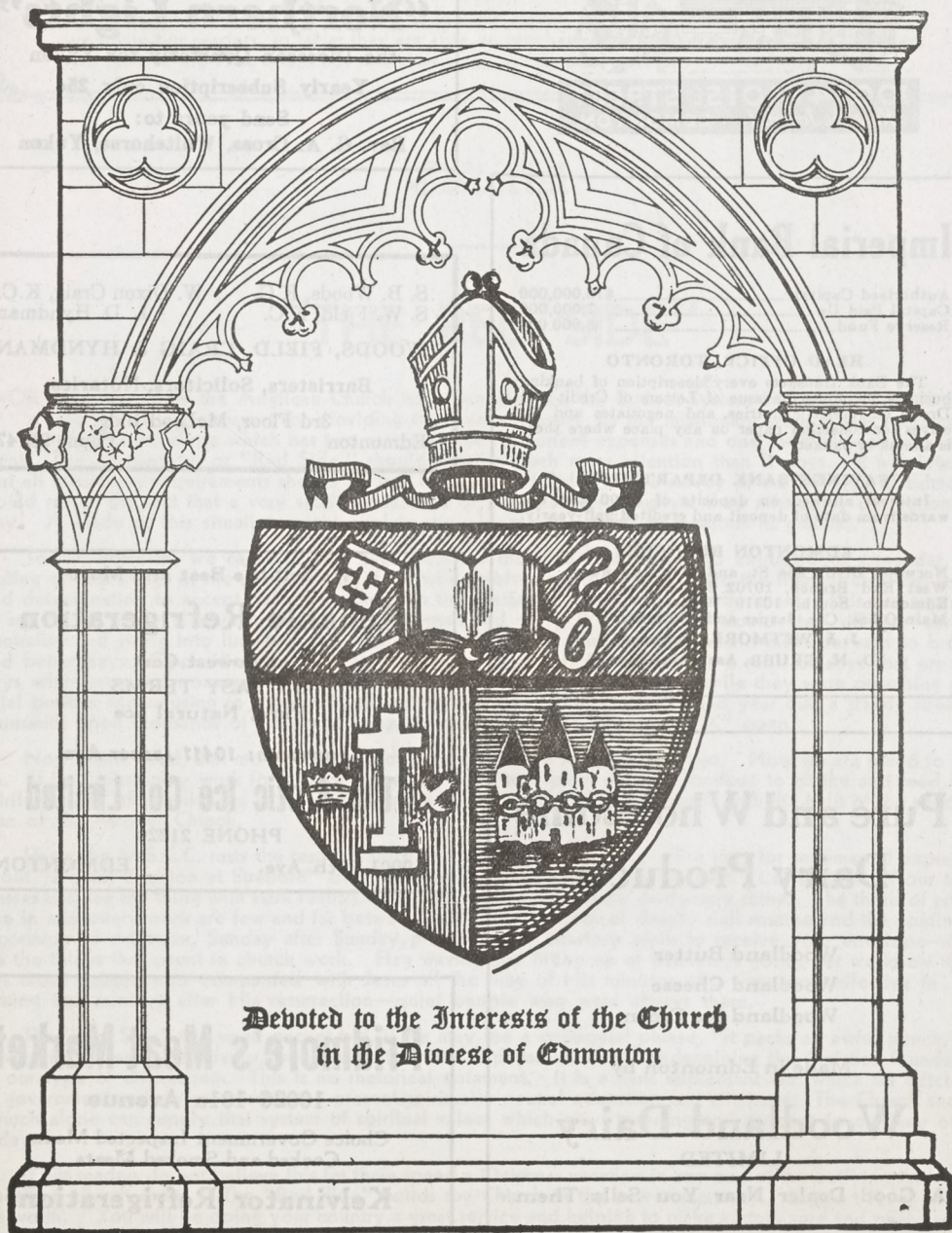
The Church Messenger

DIOCESE OF EDMONTON

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No 128



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Church Messenger---Diocese of Edmonton

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Editorial

"THE RED SIDE"

FOR some time now the Anglican Church has acknowledged the Budget System and pledged itself to use a most effective instrument for providing the means to carry on the missionary work. This instrument is the duplex envelope which has two sections, one for current expenses and one for missionary apportionment. The Missionary, or "Red Side," should receive much more attention than it does. It was intended that all missionary requirements should be met by the "Red Side," but a survey of the Diocese of Edmonton would reveal the fact that a very small percentage of parishes ever complete their missionary obligations this way. A study of this situation might explain the widespread apathy to missions in general.

Today, however, we can turn from such negative thoughts as analysis and explanations engender, and, casting off the things of the past, we can, if we will, resolve to move forward into the light of clear-cut resolve and determination to accept defeat no longer in this matter of missionary apportionment. It is not too much to say that if every clergyman and every vestryman and every W.A. member would step off the curb of neutrality and swing into line with the missionary-minded, the whole Church would move forward to broader and better days. Opposition to missionary apportionment is indefensible. It's a relic of days that are past, days when men and women, good church-people, forgot that year after year while they were preaching parochial politics and refusing to support missions, England was sending, year in and year out, a steady stream of thousands upon thousands of dollars to keep their Church in the mission of "X" open.

Now, thank God, that money is stopped. It should have stopped long ago. Now we are asked to carry on. It isn't missionary work for us any longer, so much as a plain duty to continue to clothe and feed, both spiritually and physically, the million children the Church gave birth to in Canada with the help of the solicitous care of the Mother Church.

Upon the M.S.C.C. rests the responsibility of making good the loss. The time for sentimental expression about "a great decision at Stratford" and "self-sacrifice" and "challenge" is past. Let us take off our tinted glasses and see the thing with stark realism. It is just a plain duty to be drudgingly done. The thrills of adventure in missionary work are few and far between. The long periods of deadly dull routine and the continuous succession of sidesmen, Sunday after Sunday, presenting an offertory plate to receive your envelope—these are the things that count in church work. Flag waving and lifting up of banners is good, but we know that it was those people who companied with Jesus all the time of His ministry who were most effective in continuing that ministry after His resurrection—quiet people who were always there.

The "Red Side" is a small packet but, if we may use a colloquial phrase, "it packs an awful punch." Its power, if it is used effectively, would stem the tide of paganism that is undermining the Christian foundations of our type of civilization. This is no rhetorical statement. It is a hard unpleasant fact which no efficiency in government and no progress in the present spiritually neutral education can eliminate. The Church and the Church alone can supply that system of spiritual values which gives meaning and purpose to our way of life today.

If our readers do not believe this let them spend a Christmas vacation in any one of the outlying settlements where no church exists. The "Red Side" builds the Church in the new community. Support it for all you are worth. You will be doing your country a great service and helping to make victory sure and peace worthy of its name.

The Page Pulpit

A CHRISTMAS MESSAGE

"Peace at the Centre"



All around are signs of war. Across the world reverberates the sound of battle. Every radio tells of the clash of armies and the destruction of whole towns from the air. Spiritually there never was a time when such turmoil existed in the hearts of men. Loyalty and faith are indeterminate quantities. In the most unexpected places the spirit of rebellion disturbs the settled convictions of otherwise peaceful communities. "Revolution" is a word which would explain the outward symptoms of our inward condition better than "war."

The plain fact is that we are caught up in the vortex of a cyclonic disturbance which threatens to engulf us all. As with the volcano and the earthquake where the cosmic laws which produce them are lost sight of in the upheaval they cause, so in the present cataclysm we are in danger of losing sight of the operation of those moral laws, whose sole function is to bring harmony and concord out of chaos, and whose power is always on the side of good. We must not mistake the disturbance for the result. Churchill's words are pregnant with faith and hope and give point to this view of present events: "It is the hour not for despair but for courage and rebuilding and that is the spirit which should rule our minds." To set ourselves in line with the forces of good already sweeping widely over the world is to add the one thing which will ensure the victory of good which must not be delayed.

But there is something else. These are the days when the sweep of events is so wide and the movement of human tide so vast that the individual, unless he has a strong faith, can hear nothing but the noise of death and see nothing but the darkness of oblivion. As an individual he is nothing more than the insignificant shaky building that finds it is in the path of a cyclone whose fury scatters it with impersonal and yet devilish glee. I am reminded, however, that at the centre of every storm is a place of calm. Surrounded by all that clamours to the contrary, there at the centre is a "place of peace." It is there, at that focal point, that equilibrium is maintained and a man may be himself. On all sides is the awful clash of contending forces. Within himself and immediately around him is quietness and calm.

I like to think of the First Christmas that way. God's great purpose had been frustrated. Man's disobedience had resulted in discord and death. Chaos prevailed, and destruction—self-destruction—lay ahead. Then in the fulness of time right into the vortex of contending forces God sent His Son. There was one place where peace reigned, where love was supreme, and where good shone with undimmed glory. There was one place where a man and a woman and a Babe mattered more than schemes, and powers, and worldly things. The world and its vast restlessness moved on its course but at the centre of its revolution there was a law in operation that would eventually restore rest and peace.

Christmas means just that to me—and I hope it does to you—today. We are moving towards the day at the centre of our life and faith. Come what may, nothing can disturb that peace which is at that centre. Bombs may fall, cruel men may debauch themselves with further cruelty and the cynic may throw his barbed shafts. None of them can dispel the "peace at the centre." I am sorry for those who will have none of Christmas. They are doing their best to destroy it for others but it's only a sign of their irritation at knowing they are missing something which they know they have forfeited. The other day I had a letter from a friend in London in charge of a large underground shelter where two hundred people go every night for safety. They have services in that shelter and one night when asked what hymn they would like, they chose "O Happy Band of Pilgrims." You know how it goes—

"O happy band of pilgrims
Look upward to the skies
Where such a light affliction
Shall win so great a prize."

How could people sing that with bombs falling and guns roaring unless they had come to the "centre" of their thinking and in Jesus had found peace? You can have what prop you like to help you be a happy pilgrim. For me, I shall think it a sorry day when I am unable to move to the centre and lean in quietness on my faith in God and my companionship with Jesus.

The Editor extends the most cordial greetings to all the readers of the Church Messenger. May your Christmas be a very happy one and may the New Year bring wider opportunities in God's Service and many occasions in which to show your faith that, in spite of all, God and His Love reigns Supreme.

On the Editor's Table

First may we apologize for the unusual lateness of the magazine. It is due to the fact that first the editor and then the business manager had to retire from public life for a while before the onslaught of the pneumococci and "flu" germs. It was a bit of a blitzkrieg and took us both by surprise. Our unpreparedness was almost as bad as the advocates of appeasement and we found in this case, too, that no compromise could be effected. Faced with a persistent and unscrupulous enemy our only alternative was to divert all our energies to the battle and for a time other things suffered.

The editor was taking some small consolation out of the fact that our parochial correspondents would have more time to send in their news. His optimism was not justified on this occasion, for we have less parochial news than ever. The reason for the apparent apathy towards Diocesan publications has not yet emerged and after four years experience with the work we have the dubious satisfaction of knowing that our magazine is appreciated more outside the Diocese than it is within. Perhaps our readers have some ideas on the matter and we invite constructive criticism. If you won't send us news perhaps you'll let us have your views.

* * *

"How Long Halt Ye Between Two Opinions"

Two rival seasons meet upon this day;
The one, a pagan Yule, debauched and gay,
When men overcome with wine and lavish feasts
Sink down below the level of brute beasts.

The other; where on Christian altars see
The Mass of Christ; prepared for you and me:
That joy divine, foretaste of joys above,
Whereat we greet the Babe, Whose name is Love.

—W. deV. A.H.

* * *

OPTIMISM

I think the natural attitude towards life is the optimistic attitude, just in the same way as I

believe that goodness is the native quality of the soul and evil a foreign intrusion which can be thrust out by sheer determination of will.

The best story I've heard which illustrates the place of optimism in every day life is the story of a traveller who was once walking in the State of Virginia. He came to a community of coloured people in which there was a little church. On the church door was a sign which said in large letters: "Annual Strawberry Festival." Underneath in small letters was written, "On account of the depression, prunes will be served."

* * *

MISSIONS

The story is told of Bishop Frank Weston, of Zanzibar, who was once in England speaking on behalf of the missionary work of the Church. He was asked to speak in a large beautifully appointed church in London. When the time came he walked into the pulpit and the congregation settled down in expectant silence. Without paying any heed to the people the Bishop turned slowly around and gazed at the beautiful things in the church. In dead silence he repeated the action and then dramatically confronting the people he said, "The scenery is magnificent but when are you going to get on with the play." History doesn't record the result of that sermon on missions which followed but no one could mistake the challenge.

I cannot help thinking that in many respects the Church in Canada is somewhat in the same position as that London congregation. We have a marvellous stage for a life-like missionary drama. We have elaborate missionary machinery with twenty-seven bishops and nearly two thousand clergy in the wings, waiting either to manipulate the property or to take part in the play. All we want is the means—the box office takings, if you like of those who watch with interest. Thirteen cents more a year from every Anglican communicant would keep our missionaries in the field. Twenty cents more would give them a living wage. Twenty-five cents would find the Church entering upon a grand period of missionary expansion. The scenery is magnificent, when are we going to get on with the play!

CHURCH MESSENGER

A MEDICAL OFFENSIVE

A little private frightfulness against some of the apostles of "Schrecklichkeit" is evidently hard to resist in these days. The following account of one such case is fully authentic:

"A Nazi pilot was brought in after baling out from a dog fight. He was evidently one of Hermann's tough eggs, for although considerably shot about, he bore himself arrogantly, and showed little of the give-and-take spirit.

"He spoke good English, and all the while he was being stitched and dressed he kept up a running fire of abuse against England, the nurses, doctors and anything else that met his eyes. To round off the job they gave him a blood-transfusion, settled him in a nice clean bed, and left him with the words: 'Now, my lad, you have two pints of good Jewish blood in you; we hope it will improve your manners.'"

This recalls a story told by the Rev. Alan Greene, of the Columbia Coast Mission, concerning a hard bitten Scotch Presbyterian who had no use for the Church of England. For a long time he held the people of the Mission at arm's length. His welcome whenever the boat visited him was as cold and rough as his native Scottish hills. One day he fell sick and was unable to care for himself. The mission boat chanced by and help was offered. It was very reluctantly accepted and the patient was put on board and taken to the nearest hospital. It was some time before the enemy of the Church of England learned that he was in a Roman Catholic hospital. Perhaps as it was near Christmas time the man o' the kirk became softened a little as he saw Church Catholic in action.

* * * *

THE PRIMATE'S MESSAGE

Our Primate is a deeply spiritual man and in his recent message to the Church we see how clearly his spiritual insight leads him to the centre of things concerning the issue today.

His message is under five heads: "What the Church Stands For;" "What the Church Provides;" "The Younger Generation;" "Stewardship;" and "The Challenge and the Call."

It is impossible to reproduce all that the message contains here. We give however a few excerpts to show how pertinent his thoughts are to the needs of our time:

"A Christian world order can come only when the spiritual forces are dominant in men. Here is the Church's urgent task, and the Church's pressing opportunity. Today the challenge is instant. The witness is essential for the worthy living of mankind. The message is vital for the souls of men. How this presses in on each member of the Church! It lifts our private living to the plane of national importance, and invests each one of us as an ambassador for the Kingdom of our God.

WHAT THE CHURCH PROVIDES

"God has provided for our strengthening in our most holy faith in full abundance. We have thrifts of grace in His Word and Sacraments and they are for our upbuilding and refreshment. But what avails this provision if the people do not hear and read the Word and use the Sacraments?"

"It is a matter of concern to us to notice the neglect of the reading and study of God's Word. Here in this Book of Books is the record of the Revelation of God's mercy, and we have the promise of the Spirit to guide us in the understanding of all its truth.

THE YOUNGER GENERATION

We are concerned, also, about the undiscerning indifference to the Sunday Schools of the Church and the Christian education of our young people.

"How foolish to spend effort on repairing a building without strengthening the foundation! Yet is not that the very thing we are doing when we neglect the teaching of the young in the knowledge and virtues of Christianity? One generation without Christian instruction would be the fault in the foundation of our building of life which would at last bring collapse."

* * * *

ENGLAND

Mr. Brockington spoke to the American Bar Association the other day on "Freedom."

Freedom, he said, was not a North American invention. The patents were taken out years ago by resolute and strong-willed Englishmen. He then quoted a poem written by an American woman twenty-five years ago. It might have been written yesterday:

Shatter her beauteous breast ye may;
The spirit of England none can slay!
Dash the bomb on the dome of Paul's—
Deem ye the fame of the Admiral falls?
Pry the stone from the chancel floor,—
Dream ye that Shakespeare shall live no more?
Where is the Giant shot that kills
Wordsworth walking the old green hills?
Trample the red rose on the ground,—
Keats is beauty while earth spins round!
Bind her, grind her, burn her with fire,
Cast her ashes into the sea,—
She shall escape, she shall aspire,
She shall arise to make men free:
She shall arise in a sacred scorn,
Lighting the lives that are yet unborn;
Spirit supernal, Splendour eternal,

ENGLAND!

* * * *

THE VATICAN AND THE WAR

Cardinal Hinsley sends a message to the Church in Athens, denouncing the Italian invasion of Greece. Cardinal Schuster of Italy gives blessed medals to soldiers of the Italian Army about to embark for Albania and the Greek campaign. The Pope has been somewhat dazzled by Nazi promises of preservation of Roman Catholic rights. All of which is as the Church Times says, "The saddest and most ominous fact in contemporary history."

The fact of the matter is that a Church which demands rights from a secular authority has to pay a price and a political entanglement ensues. It must be patent to all thinking Christians that the present authoritarian claims of Rome, consequent upon its false conception of the Church, and its own supremacy therein cannot be maintained without great loss to the Christian cause and the spread of the Gospel. The Roman Catholic Church has had dangled before its eyes a very tempting bait. It has been suggested that Europe under a totalitarian regime is not incompatible with a Europe under the Authoritarian Church. It merely remains for these two centres of authority to establish the correct relation one with another. Secular totalitarianism and spiritual authoritarianism run parallel to each other. "Need they clash," asks Hitler; "Why should they," suggests the Latin Church. "Come, let us reason together." This is black tragedy for Christendom.

Diocesan News

DR. GEO. MACDONALD

The death of Dr. G. Macdonald, at the age of 53, removed from our midst a leader of energy and ability. It was Dr. Macdonald's happy gift to be able to bring into the ordinary affairs of life a leadership based on Christian principles. He was able to make men and women understand what he stood for and they saw in his person the Church at work with them in their efforts for the good of the people. A man of sanguine temperament, and possessed of a wide knowledge of the world, his restless vitality was always seeking an outlet in one or other of the numerous channels of service. He had just been appointed to a chaplaincy in the Air Force and would have filled the appointment with distinction and honour.

We mourn with the bereaved and express sympathy towards his congregation at Knox Church in their loss. We are left then with the thought that while we would have wished his stay with us to have been much longer our Christian faith will not allow us to see that his going from us is taken for misery or that old age is in length of years. Rather it is that every true servant of God is beloved of Him and is ready at the call whenever it may come.

A.Y.P.A. ALUMNAE

We should like to congratulate the A.Y.P.A. Alumnae on their fine work with the Social Service Committee. They have pledged themselves to help with the collecting of gifts and clothes, the packing and the transporting of the parcels. Their help is very timely, especially during this time when war work divides the energies of so many.

Speaking of help, an A.Y.P.A. member was asking me a little while ago for a suggestion concerning practical help. I can think of nothing better in these days of increasing demands for the Church's sinews of war than that every A.Y. member should become an envelope subscriber. Even a nickel on each side of the envelope would be gratefully accepted by a worried secretary-treasurer. Why not this slogan for 1941: "Every A.Y'er an envelope subscriber."

SUNDAY SCHOOL BY POST

Two Thousand Pupils

What do we try and do through the Sunday School by Post? First, to give every girl and boy who is not within reach of a Sunday School a religious education through the lessons sent out by mail each month; Secondly, to stress the importance of putting God first in their lives, quoting the text: "Seek ye first the Kingdom of Heaven and His righteousness, and all these things shall be added unto you." Visiting the number of families as I do every year between two and three hundred I see the difference in the lives of the people where they are trying to follow this principle. In the midst of poverty one mother with four small children wrote: "I will read all the Bible lessons you send me to my children, thank you for your kindness in sending them to us. Our home is only an old shack, 9 feet wide by 18 feet long and 7 feet high, but believe me, with God dwelling in it, it

sure is a happy one." If only this could be said of all homes!

During the summer I covered 3,213 miles by car, enrolling 178 new members, giving instruction in homes and around my tent while staying on farms in the various districts. One interesting feature was a church vacation school, held for a week with twenty-eight pupils attending. This is quite strenuous work in the very hot weather from 9 a.m. to 5 p.m., but the appreciation shown is well worth while. Travelling by car in summer is not always a pleasant experience. Once when making a special effort to reach a family who live away in the bush where the mother is crippled with rheumatism, my car became jammed on a tree stump and could not be moved without raising it up. I found it had also caused the oil tank to leak. With a fierce storm approaching the visit was not as long as it might have been. On another occasion I was caught in a bad hail storm which made the road so slippery that I could not keep on it and had to remain in the ditch until help was available.

In spite of all, the work is a very happy and interesting one. The response shown by pupils and parents, and the kindness and hospitality given with the many gifts in kind to show their appreciation makes it a privilege to do such work. However poor the people are, they willingly share what they have.

Forty pupils wrote the "G.B.R.E." examinations and received certificates. Three will be awarded illustrated Bibles from the Religious Tract Society in England, while two sisters, Jennie and Gertie Breadon of Picardville, were given prizes for obtaining the highest number of marks in each of their grades. I made the trip of fifty miles to present these prizes donated by our Bishop in the Rural Day School they attend. Whilst there I gave a short talk to the whole school. These two members have been faithful pupils for some years and well deserved such rewards.

Through the kindness of the "Social Welfare" in Toronto I was able to leave ten new travelling libraries this year—exchange one and take away three. These books are greatly appreciated.

During the last few years we have received substantial grants from the "Mother's Union" and the "Fellowship of the Maple Leaf," in England. Should we expect to receive them at the present time? We hope the Diocese will make every effort to support this work. Seventy cents a year covers the cost of a pupil's lessons for the year. Our Lord said, "If ye love Me, feed My lambs, feed My sheep." There are over two thousand to care for; will you be one to respond to our Lord's command?

LILIAN CAMP,

Secretary, Sunday School By Post,
9904 106th Street, Edmonton.

A.Y.P.A. SECOND FALL CONFERENCE

The Second Fall Conference of the Anglican Young People's Association, which was held on November 9th, 10th and 11th, proved a highlight in the Associations activities. Over 75 members attended, and all thoroughly enjoyed the three-day program, which included the four "Principles": "Worship," "Work," "Fellowship" and "Edification."

At the Conference opening service, Canon Gower gave a general talk on the theme of the Conference, namely, "Reconstruction."

Following the service, Norm Pickard, President of the Association, extended greetings on behalf of the Diocesan Council to the members of the various clubs.

A fellowship hour which followed proved very successful. This included a radio skit, and two plays under the direction of Mim Pritchard, aided by Stan Bryant and Norm Pickard.

Communion was held Sunday morning at All Saints' Pro-Cathedral, followed by breakfast at the Y.W.C.A. The morning service at All Saints' included an address by Canon Trendell, on the second topic, "Reconstruction of the Individual." At the afternoon session, Prof. A. Stewart of the University of Alberta gave an illustrious talk on "Reconstruction of Society;" following this was a lively discussion period.

The Sunday evening service was held at St. Faith's Church, where Rev. Nainby gave a brilliant sermon on "Reconstruction of the Church." Also at this service was the installation of the Council officers, with Norm Pickard President. George Alexander, Vice-President; Kay Croft, Secretary; Jack Kimber, Treasurer, and the rest of the executive installed in a group.

Following the service the Summer Camp movies were shown in the parish hall, by Archie Bowker, after which refreshments were served.

The Monday program started with luncheon in Christ Church Hall.

The afternoon session consisted of an "Ideal Programme Demonstration," displaying a program consisting of the four Principles, under the direction of the respective vice-presidents: Worship, Betty Brown; Work, Doris Pallister; Fellowship, Mim Pritchard (Stan Bryant); Edification, Eleanor Hepburn (Garth Walker). This part of the program was very successful and will undoubtedly aid the branches with their club programs.

Closing vespers were held in Christ Church Hall, the service being taken by Rev. Nainby.

One of the most successful dances held by the A.Y.P.A. took place in All Saints' Parish Hall, on the Monday night. During the evening Norm Pickard, President, gave a short closing address.

The general membership feel that the Conference was a definite step forward and as a result new vigor is evident in all the clubs.

COLUMBIA COAST MISSION

Local missionary problems, like the poor, are ever with us and our continual preoccupation with them inclines us to forget that all around the narrow circle of our concentrated purpose lies a vast field of missionary endeavour constantly thrusting its boundaries out towards the limit of man's existence in this great dominion.

One such endeavour is the Columbia Coast Mission which, with its three well-equipped boats, its hospitals and its staff of clergy, doctors, nurses and teachers, ministers to the scattered fishing, logging and lighthouse communities up the west coast of British Columbia. For thirty-five years this splendid work has been carried on, first under the Rev. John Antle, whose voyages across the Atlantic in his small ships are epics, and now under the Rev. Alan D. Greene.

We were greatly privileged to have Mr. Green in Edmonton to tell us of the progress of the work under his care. Mr. Greene preached in Christ Church on Sunday morning, December 1st, and at All Saints' Cathedral in the evening. On Monday he showed his coloured moving films to the members of the Kiwanis Club at the Macdonald Hotel, and in the evening again to a missionary meeting held in All Saints' Parish Hall.

The work is in urgent need of funds and any desiring to contribute should send their subscription to the Rev. A. Greene, Supt. Columbia Coast Mission, Vancouver, B.C.

Rural Deanery of Edmonton

ALL SAINTS' CATHEDRAL

Rev. Canon A. M. Trendell

We are drawing to the end of a year that has seen for All Saints' many problems and difficulties, some of which have been serious, and others of less importance. But it has been a happy year in spite of the sad conditions prevailing in the outside world. It has been happy because we all realized our problems and we were determined to face them, and to bring to them a spirit of loyalty and good-will, and, through the Grace of God, and because of our willingness to work with Him and with one another we can face the end of the year in confidence and with thanksgiving.

That is, of course, the solution to our local problems, and it is the solution to the whole big problems of the world outside. First, a willingness to recognize that there are problems to be faced, a readiness to become acquainted with the nature of those problems, and then a desire to face them in a spirit of mutual good-will.

All of which brings us to the thought of Christmas. There are many who say that they do not feel very much like Christmas this year, and we can understand and sympathize with their feelings. And yet in another way we who are Christians should feel more like Christmas than ever. For in this lovely story of long ago there is contained the whole solution to the vast problems with which our modern world is faced.

Peace on earth to men of good-will, and as we train ourselves to become men of good-will so we are making the greatest possible contribution to the kind of world that we all so much desire.

May we pray for the help of God so that we may allow none of the petty differences to come between us and our fellow men. That in a willingness to forgive past wrongs we may forget those things that are behind, and press on to the mark of the high calling of God in Christ Jesus.

In this spirit, and in spite of the sadness in the world outside, I wish you one and all "A HAPPY CHRISTMAS."

ST. FAITH'S

The Rev. W. M. Nainby

The Annual W.A. Bazaar was held in the hall, on Wednesday, November 6th, and was officially opened by Mrs. T. H. Field. In spite of the cold

Issues at Stake

By Rev. Ebenezer Scott, M.A., B.D.

In our review of the Issues at Stake in the present conflict, we started with God Himself. Belief in God was the supreme issue on which all the rest depended. Each in its turn brought us back to God.

As God in His heaven controls this world and man's life upon it, the Christ of God, "manifest in the flesh," stands before us as the divine issue of all human history.

Hitler, in his grandiloquent style, told the Germans that this war would determine the course of German history for the next thousand years. For once we believe Hitler's words; only, we attach a far wider significance to them. We believe that this war will determine the future, not of Germany alone, but of the whole world, for the next thousand years. The issue is between the true God as revealed in Christ, and the false gods of brute force and tribal superstition and national insolence and aggression, as they are so shamelessly set up for worship. Is the world to be ruled for centuries to come by the heathen or the Christ?

Taking the full vision of the Christian Gospel, we are all bound to be conscientious objectors to war. We would all like to be pacifists. The perilous state in which we of the British Empire found ourselves when war became inevitable was due to the bold and disinterested experiments which we had made in the Christian art of peace-making. Nor can we hold ourselves guilty if the Treaty of Versailles did not exorcise the evil spirit which had made Germany a nuisance in Europe for close upon two hundred years. The Treaty of Versailles has had many hard things said about it. But, except in its impossible financial demands, it was in the main an honest attempt so to reconstruct international relations that Europe and the world might remain at peace. The attempt failed; but though a chronic disease breaks out again and again, the world is not so old that men must give it up as an incurable case. We may still call this, which is really only a continuation of the last war, a "war to end war."

The glorification of war for its own sake is itself one of the evil things which lead to war. Both Hitler and Mussolini have been guilty of this crime. In this sense, war certainly deserves Sir Norman Angell's title of "the Great Illusion". But the essential evil lies not in war itself, but in the evil causes of war. War can always be traced back to some form of evil. Sometimes, as in wars of aggression like the present, the relation between cause and effect is obvious; sometimes, as in wars of liberation, or wars in defence of some great principle of righteousness and humanity, the evil cause is more remote. The oppressed may strike the first blow, but the original guilt lies with the oppressor.

The subject is often debated—can war be abolished? But the more radical question is: Can force be abolished? We have seen that our Lord Himself recognized that force has its place within the operation of the larger principles of love. The League of Nations, on which such high hopes had been set, lacked this one thing. It had not sufficient force behind it. As a result, Mussolini was able to snap his fingers at twenty-one nations which attempted to impose "sanctions" on Italy when he was invading Abyssinia.

Yet, in spite of all rebuffs, we must not lose sight of the guiding star of peace which lights the way of Christ from His cradle in Bethlehem to the final consummation, when the nations shall be healed in the city of God come down out of heaven. The war to end war may have to be resumed anew from century to century, as other forces of evil and other evil personalities disturb the peace of the world. We pray, indeed, that some less brutal weapon of force may yet be successfully devised. But force cannot altogether be

abolished. It is an attribute to God Himself. The real problem is to make human force "most likest God's". Only as our force is inspired by the highest reason, and by the love of God and man, can it advance the cause of peace.

The ancient British knights of King Arthur's court bound themselves by a mighty oath. The same solemn vow we men and women of the whole British Empire in these latter days, as knights of the Round Table which now encircles the globe, take upon our lips and upon our souls—"to break the heathen and uphold the Christ."



Presiding Bishop Tucker—A Great Leader

In presenting his plan for a ten-year Forward Movement, to the recent General Convention of the Episcopal Church at Kansas City, the Presiding Bishop spoke as follows:

"In my opening sermon, I referred to the plans we were making for a new Forward Movement. There is no use in going forth to serve until we have first met with Christ. Only as our sinful bodies have been cleaned by His Body and our souls washed through His Most Precious Blood can we go forth and be effectual.

Modern Babel

"It was thought not so very long ago, that men might by human skill and progress lift themselves up. We are always forgetting the lesson of the Tower of Babel, often as it has been repeated in the history of the world. Men cannot raise themselves up without God. The 19th century forgot God or, rather, the people of that century neglected God. Even the Christian Church, though the Gospel was being carried to every race and people, even Christian missions did not produce the results they should produce. Why? Because even our missionary work assumed the quality of a man-made enterprise. Too often the chief emphasis was on dollars and cents.

"The disciples of our Lord being human, asked Him: 'Lord, will Thou at this time restore the kingdom of Israel?' They expected Christ to use power. Our Lord, in His kindly way, told them that they would receive the kind of power they would need—the power of God, without which the establishment of God's Kingdom is impossible. Yet it would not be some new kind of power. It would be manifested through their own activities. Christ wants us to go out today and witness to the power of God in our own lives.

Dedication

"We must dedicate our whole lives to His work. Only as our 'swords are bathed in heaven' can they succeed in accomplishing God's purpose. Let us then think of the Forward Movement as bathing our swords in heaven. What do we mean by a Forward Movement? We mean a call to a deeper sense of responsibility to give to others what God has given us. Too often religion has been selfish. That has been the reason religion has become weak. When religion is selfish, it becomes one of the most potent causes of evil. I remember hearing a Japanese military officer say something on a train to another Japanese officer—they did not know I understood the Japanese language and they were speaking freely. That man said: 'The Christian religion will never appeal to the Japanese because it puts personal salvation first. That is selfish.' He was not just, but it was unfortunate that he had got that idea.

"Group selfishness is causing the evil in the world today. It is far more devastating than individual selfishness, bad as that is. We must dedicate ourselves to God that He may use us to give others what He has given us. That is the first thing the Forward Movement must help the people of the Church to do?

The Indifferent

"I think of a Forward Movement that will last ten years, until the turn of the century in 1950. There are many things to do. I have mentioned the first. The next is a concerted effort in every parish to reach every member who has become indifferent. Only one-third of our Church people are regular givers to their Church. If not regular givers, I doubt if the other two-thirds are regular workers or regular worshippers. They are like a gallon of water added to a cup of coffee. It makes an insipid drink. So does the addition of a lot of indifferent Church members dilute and make unpalatable the work of any parish.

The Unchurched

"We are thinking of Christian America now as especially called of God to help the world. But is America Christian? Fifty per cent. of the people of this land have no Christianity at all. I know of rural areas where there is no religious opportunity. The Christian Church was brought to Virginia in 1630, yet a few years ago in the Tidewater Section of Virginia, where I was born—and proud of it I am, too—there were hundreds of children who had never been inside a Church nor had any religious teaching. If that was so in that region, where George Washington was born—I am proud to know—what must conditions be elsewhere?

"If God is to use us, we must do our evangelistic work with the people near us. It used to be assumed that every child was brought up with a knowledge of the Bible. Seminary students could pass an examination on the Bible without any extra preparation. I examine students now who seem never to have opened a Bible in their lives.

Parochialism

"What proportion of activities in America are Christian? Few. In every parish there should be an effort for religious education. Yet that will not solve the problem. Many parishes will take care of their own people, but will do nothing for people outside, even if they are nearby. Such a parish is a hindrance to Christianity. I wish there could be put up over every church door the words: 'Whosoever saveth his own soul shall lose it, and whosoever loseth his soul for My sake, the same shall save it.' But a parish programme is not enough. We must have a diocesan programme. All the Bishops feel their present diocesan programmes are inadequate. These must be amended by re-generation—or whatever 're' you would say. That is the first requisite for advance.

Diocesanism

"Yet diocesan parochialism is as fatal as parochialism in a parish. It is really worse because the group is bigger. The greatest danger to religion is selfishness. I don't suppose there is such a word, but at any rate diocesanism is even worse than parochialism and parochialism is one of the greatest curses of our Church. Until we can get the people of the Church to be more interested in the work done at home, we have no right to call America Christian.

Technique

"I have four practical suggestions to make as to the way we shall carry out the ten-year plan of the new Forward Movement.

"(1) I plan to confer with all the Bishops, one by one. Our Church is so organized that you can't do anything unless you get the Bishops on your side.

"(2) I plan to gather together sixty or seventy clergy and lay people to be leaders in bringing the movement to the people.

"(3) All the clergy will be brought together in conferences if they will come, to discuss and plan practical ways to do the work of the new Forward Movement in their own parishes.

"(4) We shall begin work for common objectives in every parish. Then for the next ten years, keep up this work.

"I am confident that if we follow out this plan, never faltering, we shall, at the end of ten years, have established the Christian Church as the stronghold of the world. It is that kind of Forward Movement which I hope this General Convention, including the Woman's Auxiliary, will join in making."

When the Presiding Bishop concluded, the great assembly of bishops, priests, laymen and church women burst forth into prolonged applause, which could not be brought to an end for several minutes. Then a motion was adopted, pledging the enthusiastic support of all present, making provision for any expense involved, and authorizing the Presiding Bishop to appoint the necessary staff to carry out the undertaking. From what we know of Dr. Tucker, it is most unlikely that this proposed move forward will end in talk and adopted resolutions.



Diocese of Quebec

Having recovered from his illness the Bishop is filling many engagements, amongst which was a Visitation of the clergy of St. Francis District, held at Danville, when the Western Appeal was fully discussed in preparation for the Bishop of Calgary's visit to Quebec at the end of November. Synod Executive, which has been given increased jurisdiction since last Synod, is hearing the views of the Rural Deaneries on the subject of the problem of aiding the West.

The Diocese is keenly alive to the necessities of the situation and desirous to do its utmost, but anxious, above all else, to raise money to be sent directly to the clergymen with inadequate salaries, living conditions, churches and means of transportation. It is generally felt that "overhead" expenses of administration should be cut down to a minimum in order that

the maximum help should be sent to the prairie parson, the man on the spot. It is hoped that the Bishop of Calgary's meeting with Synod Executive will be the occasion for inaugurating the appeal in the diocese.

Dean Dixon of Montreal was the preacher at the Dedication Festival of St. Matthew's, Quebec, on All Saints' Day, when the parish kept its 118th anniversary and the 48th anniversary of the consecration of its present church.

Religious Education in the diocese will receive the benefit of the trained services of a graduate of St. Christopher's College Blackheath, Eng., in the person of Miss Nancy Machin, who has been appointed diocesan organizer for Sunday Schools during the coming year. Miss Machin will devote much time, first of all, to the large juvenile population of the Gaspé coast.

OUR CHURCH

A GREAT DECISION

At the Annual Meetings of our Canadian Church held in Stratford during the week of September the 8th, official word was made public of the needs of England, of the apprehension that the Missionary Societies would be unable to fulfil their ancient promises, of the deep concern of English people that the preaching of the gospel should continue in every farthest point of Canada.

Our Church therefore said:

"That in grateful admiration for what the English Missionary Societies making Diocesan Grants to the Church in Canada have done during the years past, and in the desire to relieve them of their heavy burdens during the present emergency, this Board of Management inform the officials of these Societies that the Church in Canada will relieve them of all their Diocesan Grants, or such portions as the Societies may desire, beginning in 1941."

That this Board of Management pledges itself to raise within our own borders every cent of necessary money relinquished from England in this emergency:

"Calls upon the Bishops, Clergy and People of our Canadian Church as a whole to rise to this great, sacred, and patriotic opportunity."

The Executive Council of our General Synod not only approved this, but followed it by this decisive and challenging action:

"For 1941 there shall be one inclusive Appeal and that it shall be for the sum of \$330,000 to include:—

- (a) Normal requirements of the Departments of the Church scaled down to a total of \$270,000;
- (b) To replace funds relinquished from England: \$60,000."

The Dominion Board of the Woman's Auxiliary later endorsed this and promised its active support.

A GREAT POWER

How Can This Be Done? Who Will Do This Great Thing?

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen."

Ephes. 3: 20 21.

That is the answer to the question. God working through us, His people, will do this.

Our Canadian Church has set its hand to the task. The Executive Council of our General Synod has challenged us to it. The people of our Church, our devoted laymen and laywomen, will give and will not count the cost.

The effort is for **Christ and His Church**; particularly for our Branch of His Church in this fearful day when His strongholds must be defended against all the forces of the kingdom of evil.

And remember:

1. It will **help England**, the gracious Mother who has cared for us and loved us. It will relieve the Church in England which has done such great things for us in the past. "There'll always be an England."

2. It will also **help ourselves**. Canada must be Christian. "Carry on, Canada!"

For all these reasons we believe the men and women and children of our Church in Canada will help Him do this great thing.

"It all depends on God and God depends on me"

"It all depends on me and I depend on God."

"Believe ye that I am able to do this? . . . Yea Lord . . .
According to your faith be it unto you."

St. Mt. 9: 28, 29.

CHRISTMAS

I

Tell me, Shepherd, what did you see
The night of the Christmas mystery?
We saw the angels of the Lord,
Gabriel's lily and Michael's sword,
And we covered our faces and adored.
Deum Laudent Omnia!

II

Tell me, Shepherd, what did you hear
The while you quaked with holy fear?
We heard Hosannas in the sky,
"Glory, glory to God on High,
Peace on earth, both far and nigh."
In Excelsis Gloria!



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III

Tell me, Shepherd, whither ye went
And what the meaning of your intent?
We sought a King of David's stem
The angels went and we went with them
And running we came to Bethlehem.
O Beata Patria!

IV

Tell me, Shepherd, what did you find
As you came out of the cold and wind?
We found a Virgin in a stall
And in her arms a Baby small,
The Son of God and the Lord of all.
Gaudete in Saecula!

Gaudete in Saecula,
O Beta Patria,
In Excelsis Gloria,
Deum Laudent Omnia!

By the late George Craig Stewart.

Home Horizons



Perhaps Joy Logs are a new idea for Christmas? They make a most acceptable present for any friend so fortunate as to possess a fireplace, or will give a holiday glow to our own Yule blaze. The directions for making Joy Logs was taken from the

Homemakers' page and is as follows:

"Save your old newspapers (we are not yet so war conscious as to be saving them all), and any absorbent paper, also the coloured section of the papers. Roll these together to make logs of four or five inches in length. Tie with good heavy twine not too tightly and soak in the following solution:

"Four pounds of bluestone (from any druggist) and three pounds of rock salt dissolved in a gallon of water. Then place in a five-gallon crock or wooden container (it must be either the one or the other) and put the logs into this and fill to the top with water. Do not put the logs in too tightly because they swell. Let soak for two or three weeks then take out and dry very thoroughly. The longer they dry, the better.

"When each log is wrapped in bright paper, tied or twisted at each end, and then tied together log-fashion in threes, they make a most appropriate Christmas gift."

Pine cones soaked in this solution make a magic flame. But then, pine cones in themselves made a delightful fire and a gaily decorated fruit basket filled with pine cones would bring to the grate of the city dweller a whiff which must surely rouse quiescent memories or active longings.

* * *

Thrift Conscious Now

We have spoken of thrift and salvage before, but feel that without apology we should reiterate the plea and warning. We told you of the dripping which was saved—and gratefully received—which otherwise would have been buried. It must be gratifying to Bride Broder, of the Toronto Globe and Mail, who for years has been a lone voice, now to know that nationally-organized bodies of women, and also civic and municipal councils are arranging collections of scrap metal, paper, tinfoil, fats, bones, etc., and in many cases, distributing bags, marked "Serve by saving", for regular use.

* * *

"O Little Town of Bethlehem"

For some time now we have been enjoying a voice, when we have chanced on it, on the radio. It was a simple, natural, pleasing voice, for which we felt a friendly flash when we heard it at unexpected moments. We listened for the name, and

when we heard it, thought it attractive, but unlikely. Imagine, therefore, our surprise and interest when we met someone who had known Virginia Fair when she was a small child, one girl in a family of five boys. Some of her brothers had sung, too, as lads in the cathedral choir. And then, years later, one of these boys as a pilot had chanced to be in Palestine at Christmas time, and he and a fellow-pilot who also had been a youthful chorister in his parish church in England, flew over Bethlehem on Christmas Eve and sang carols. That surely must have been an unforgettable experience and we wish Virginia Fair could have shared it with her brother.

* * *

Christmas "Greens"

Isn't it a pity that Christmas carols are heard so much more in Advent than in their proper octave between Christmas and Epiphany? The same is true of decorations and Christmas wreaths which blossom in windows and doors a week or ten days before the birthday we are celebrating. The wreaths are lovely things, if made of real "greens" and we love bringing ours out on Christmas Eve and repeating the little ceremony which for most of us stretches back to our earliest recollections and happiest memories.

The best Christmas wreaths we ever saw were made year after year by experts of the Cathedral Aid, in Fredericton, N.B., for the Christmas bazaar. Weeks beforehand this wreath-making went on, the greens being kept out in the frost and cold. The wreaths were sold for fifty and seventy-five cents.

We ourselves introduced wreath-making to a group of women gathered from many parts of the British Isles and Canada, who never before had attempted such work. They loved it and each succeeding year eagerly anticipated the afternoon and evening—including rather a special high tea—when they would make fifty beautiful wreaths. For there must be one for each Christmas box sent out, and enough specially fine ones for the windows and street door of the beautiful old rectory. They said it took them away from unpleasant realities of life for the time being, at least, and that in itself seemed worth while.

* * *

There is nearly always at least one guest at every Christmas dinner table and that, no doubt, is sufficient incentive to make the table as

beautiful as possible. But sometimes when none of the family from other parts are able to get home for the holiday, and there seems no one who is alone or lacking an invitation to dine,



it just doesn't seem worthwhile to make any special effort. True, the dinner may be all that could be desired, but it is served on the everyday china and with the everyday silver and linen and glass. That is a sad mistake. It is very much worth while making the extra effort to change what would merely be a good dinner into something finer and more worthy of the occasion. There will be a more satisfied heart even if it may be in a more tired body.

* * *

The First Snow

No matter how often we have seen it come, the first fall of snow never fails to stir many and mixed emotions. With the first sight of the few white flakes comes panic, as though prison bars were looming. Then, as the collected whiteness brings a reflected brightness into the house, it brings to our own spirits a sudden exaltation and an unusual sense of energy. We know that just as that first fall of snow will vanish, so will our exalted sensations, but both are good while they last. Our thoughts fly to the puddings, the mince meat, the plum cakes we will make in such good time, all the necessary extras we will accomplish, the beautiful leisure we will conjure from this new world lying before our eyes, and the reading we will pack into it. But the moment passes and almost without warning on a Sunday morning we hear the par-

son repeat "Stir up", and we know the period of grace is exhausted and it behooves us to get down to business.

* * *

Even though on this All Saints' day the British Empire and all the English-speaking section of the world may still have been in jeopardy, almost with their backs to the wall, with the hordes of a vast enemy arraigned against them, still there is much in which to rejoice, much to be thankful for, and much for which we can try to be worthy. The British spirit in the face of years of mournful prognostication of decadence is something to stir our Canadian blood into greater concrete action; the realization of the true aims which the extremity of the struggle have made both clear and definite has provided us with a goal that leaves none without a mission in life; the amazing speed with which an English-speaking union is becoming a fact as well as a vague ideal, is cause for deep thankfulness as well as constant vigilance against petty misunderstanding.

Even in the midst of the awfulness, let us see the spirit of the future that is freeing itself from the travail of the present and let our Christmas and New Year greetings be hearty and sincere, with a thought for the time when we may truly say:

"and through all the coming years
just be glad."



Members of the House of Bishops at Stratford, Ont.

FRONT ROW—Archbishops of Moosonee and New Westminster, The Primate, the Archbishops of Rupert's Land and Nova Scotia and the Bishop of Huron. SECOND ROW—The Bishops of Athabasca, Calgary, Kootenay, Niagara, Qu'Appelle, Ontario and Saskatoon. THIRD ROW—The Bishops of Yukon, Caledonia, Cariboo, Fredericton, Toronto (Assistant) and Keewatin. BACK ROW—The Bishops of Ottawa, Saskatchewan, Algoma and Montreal. Those absent were: The Bishops of the Arctic, Brandon, British Columbia, Edmonton and Quebec.



DECEMBER

1. FIRST SUNDAY IN ADVENT.
6. Nicolas, Bishop of Myra, Circa 342.
8. SECOND SUNDAY IN ADVENT.

Conception of the Blessed Virgin Mary.

11. *Accession of King George VI 1936.
14. Birthday of King George VI.
15. THIRD SUNDAY IN ADVENT.
16. O Sapientia.
18. Ember Day.
20. Ember Day.
21. **St. Thomas Apostle and Martyr.**
Ember Day.
22. FOURTH SUNDAY IN ADVENT.
25. **CHRISTMAS DAY.**
26. **St. Stephen First Martyr.**
27. **St. John Apostle and Evangelist.**
28. **Innocents' Day.**
29. **SUNDAY AFTER CHRISTMAS.**
Thomas, Archbishop of Canterbury, 1170.

GENERAL CONVENTION, EPISCOPAL CHURCH

Here are some of the more important items in the report of that Convention as published in the Church papers:

Forward Movement

On the recommendation of the Presiding Bishop, it was decided to launch a ten-year Forward Movement Campaign, with the purpose of bringing home to Church members the fact that discipleship of Christ means something more than sitting in a comfortable pew on Sunday, that every baptized Christian should be a missionary by word and by example in the community where he is living.

Divorced Persons and Holy Communion

The House of Bishops voted in favour of the report of a Commission recommending permission for divorced persons to receive Holy Communion, but the Lower House rejected the proposal.

A New Hymnal

The report of the Commission on a revision of the Hymnal was adopted by both houses, but only on a majority vote.

A Seat For the Presiding Bishop

A resolution providing that the National Cathedral in Washington, D.C., be made the seat of the Presiding Bishop and that the diocese of Washington and the Bishop and foundation of the cathedral be requested to provide a suitable seat there for the Presiding Bishop was adopted by the House of Bishops, and subsequently concurred in by the House of Deputies.

Union With the Presbyterians

A public meeting was held and largely attended, when addresses were made on the subject of union between the Episcopal Church and the Presbyterian Church. The concordat or proposed basis of union, was postponed for another three years. By a vote of 237 to 185, it was agreed that Anglican pulpits might be opened to Presbyterian clergymen on permission of the Bishops concerned.

Armoured Car to Carry the Collection

The thank offering of the Women's Auxiliary amounted to \$974,099 and an armoured car was used to transfer the money to a nearby bank.

The offering at the opening service amounted to \$4,000 and was given to the Church in England to be used for missionary work.

Extracts From Some of the Speeches

Bishop Hobson of Southern Ohio:

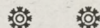
"What blocks the Episcopal Church is spiritual stubbornness. The immediate future is likely the greatest chance the Christian Church has had in many centuries. Are we so fossilized as to refuse the many changes demanded?"

Rev. C. W. Sheerin, Vice-President of the National Council:

"Many worry about the closing of churches in Russia and Germany and do nothing to keep the churches in America open," he observed.

"Evangelism is terribly lacking in the Episcopal Church. We have some good preachers, but too few witnesses."

Bishop Page Chairman of the Commission on the Marriage Canon, said that "The Anglican Church has the most merciless Canon in the world on marriage and divorce."



BISHOP CHENG'S VISIT TO THE COUNTY OF CHENG

(Continued from page 13)

Chengchow, is a rural centre of ours for Christian Services. On Palm Sunday, the villagers hailed their Bishop to their midst and right in the White Temple (formerly dedicated to the Goddess of Mercy, and other gods, but now used as the village school; and for Christian worship on Sundays) the full congregation enjoyed the Bishop's message in which he suggested to them to have Church trees, Church chickens, Church patches for wheat, etc., the proceeds of these by-products would go to the "Ecclesiastic" exchequer with only their pleasant efforts. The Bishop was pleased to see a little piece of land in a central location in this White Temple Village purchased recently as site for the first of our rural Chapels.

Mr. G. Hare, the only Britisher and foreign engineer in town, had two visits by the Bishop, whose personal talk on the Christian life, present and future, greatly interested and consoled this lonesome good old Christian.

As a supplement, may I report our Spring spiritual crops following the Bishop's visit:

1. Admission to the Catechumenate..... 222
2. Baptism 193

The majority of these new converts came from among the refugees as a result of our workers', salaried and voluntary, endeavours.

Reader, we need your prayer.



One Communion and Fellowship

December

"Brightest and best of the
sons of the morning
Dawn on our darkness and
lend us thine aid
Star of the East the horizon
adorning

Guide where our infant Redeemer is laid.

"Cold on his cradle the dew-drops are shining
Low lies his head with the beasts of the stall;
Angels adore him in slumber reclining,
Maker and Monarch and Saviour of all.

"Say, shall we yield him, in costly devotion
Odours of Edom and offerings divine?
Gems of the mountain and pearls of the ocean,
Myrrh from the forest and gold from the
mine?

"Vainly we offer ample oblation,
Vainly with gifts would His favour secure;
Richer by far is the hearts' adoration,
Dearer to God are the prayers of the poor.

"Brightest and best of the sons of the morning
Dawn on our darkness and lend us thine aid:
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

—Bishop Heber.

December is the tenth month. In this month, even the optimists in Rome had realized that the country had declined and its fall was inevitable. Other civilizations have fallen, but we have many books by Latin writers which make that great city's story very real to us. And we have Rome's portrait given to us in our Bible, with her end. She is trodden under foot by the Red Horse of War, and her blood streams out of the city "by the space of a thousand and six hundred furlongs. So fell the great city which ruleth over the kings of the earth." "Rome shall perish," wrote the word, "in the blood that she has spilt." So the little children who died among the living torches of Nero, were avenged a hundredfold. For God liveth, and just as truly now as then, the slayers of children and the wanton makers of war, will learn that God liveth, and can repay."

Baffin Strait is the cleft between the Arctic and Atlantic oceans. Here is still marked Frobisher Bay. Here, according to our histories, Sir Martin Frobisher, first of England's gallant seamen to carry the red cross of St. George into the Arctic, came with his ship *Anne Frances* of Bristol and a company of mariners and miners. These

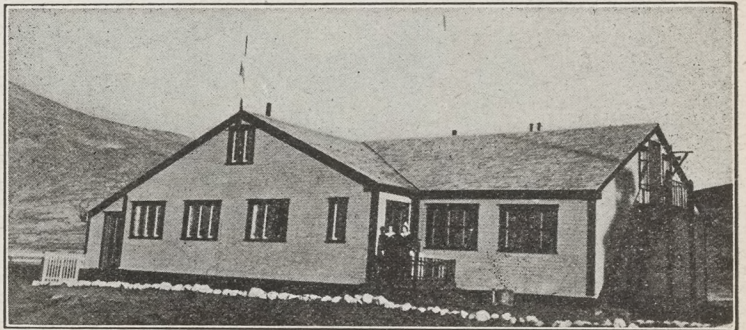
last were there because men thought that the whole of this new world must abound in gold. They only loaded their ship with pyrites, known as "fool's gold". This was in 1678.

Not till 1698 did men uncover the gold of the Yukon. But these early explorers held the first Christian Service in the bounds of the present Dominion of Canada not only singing God's praises and reading His Word, but on an altar set up by their chaplain with furnishings brought from the ship, celebrating the Lord's Supper. This celebration of the divine mysteries was the first sign, seal and confirmation of Christ's name, death and passion ever known in what is now Canada, for the French did not hold any Services till later.

It was long years before our Church Services were held again in those quarters. It was 1818 when the English flag was raised over Annapolis in the Nova Scotia. St. Anne, always dear to the French Canadians, was chosen as protector of this church which still stands. It received the gift of a Prayer Book from King George VI on his recent visit to Canada.

Baffin Land is a cold, frozen place in the winter, but it is different in the summer. The very rocks are shining granite and gleaming rosy felspar, among a million wild flowers. At Pangnirtung are church and hospital both named for St. Paul's "beloved physician", St. Luke. The Church has built these altars in the Arctic wilderness, to Christ the Healer, and there His servants, brave men and women, serve Him and their fellowmen.

There are other little churches in Baffin Land, one congregation meets in an upper chamber, above the Hudson Bay Company's store, and still another is known because it is not there. Many churches have been destroyed by fire or foes, but our Arctic Mission is unique in having, or rather not having, a church that was eaten by dogs. The story is told that it was nearing Christmas and crowds of Eskimos were coming to the missions. At one of the stations there was no church, so the zealous congregation decided to build one. They built it Eskimo fashion, digging down a foot or two, then building a low earth wall around. There was no lumber for rafters, but on the seashore were vast bones and skeletons of whales left by the whalers who came there of old days. These were laid across and



Pangnirtung Hospital

across and turf placed upon them till the place was roofed. Then curtains of sealskin were hung at window spaces and doors. The altar was of earth and stones, to be covered with a "fair cloth" and furnished with the Communion Vessels to be brought there. But, alas, that night the pack of sledge dogs, always hungry, and never satisfied with their rations, came to the church; skins they bit, and tore up and hauled the rafters off, finally leaving the church a wreck. But the church building which by now has risen in its place is not enticing to our canine friends; so it stands long to serve its generation.

The church and hospital named for St. Luke at Pangnirtung was founded by Rev. E. J. Peck in a shack. He was hurt at the ignorance of the Eskimos in their handling of their sick, and so the hospital began in a shack, but it grew to a building with ten beds. The Eskimos did not have the training for nursing, but three sturdy women volunteered to work—one as cook and two in the laundry. Thus the work was begun. Soon the hospital was enlarged to sixteen beds, and it thoroughly won the confidence of the Eskimos.

At St. Luke's, Christmas is kept as joyously as in any other part of the American continent. Early in December Eskimos come to the mission house to know when the feast will be, for they remember that the Light came down from Heaven when the world was dark. And when Christmas does come, there is fun and mirth. Bands of children have worked many hours in other parts of Canada to make decorations, dress dolls, etc. Very happily the Missionaries in lonely icebound Baffin Land have unpacked the cases that the great flying bird brought. There are oranges and there is candy. "Sweet" the Eskimo cry, pointing to the bright coloured bags filled with many coloured candies. They have supper—pots of caribou stew, followed by huge baked whitefish; there were eggs of the earth (potatoes) with bannoks of flour from far away. There is even a little butter though the Eskimo rather prefer blubber, seal or whale; then there is jam without limit, and tea, which is almost syrup with the sugar that is poured into it. But everyone is eager to get to the tree, and when there is the sound of sledge bells outside and a loud knock comes at the door the bravest children cry: "It is the Christmas spirit, Santa Claus", and the most of them cling to their equally scared mothers, for the Eskimo lives in deadly fear of spirits, and some doubted the wisdom of introducing a spirit to Christmas keeping, but they were told he was just a spirit acting through some man, and so the quick-eyed children quickly told each other: "It is the Mountie from the station, just possessed for the night with the Christmas spirit", so they crowd round while he empties the tree, and the children get their gifts.



Why Don't You Go To Church? by Dr. Stetson.

This eight-page pamphlet, 5½ x 8, was reprinted some time ago, but is very valuable at the present time. It should be given out freely to those who absent themselves from worship. A free sample will be sent to anyone on request. The price has been reduced to \$1.00 per 100.

NATIONAL RELIGIOUS ADVISORY COUNCIL

The National Religious Advisory Council has in mind a Teaching Mission of the Air, beginning the first week in November and running through a period of five months. The general idea of the course will be to tell about The Teaching of Jesus:

1. In regard to God.
2. In regard to God's coming in the Incarnation.
3. In regard to Christ in man.
4. In regard to the Holy Spirit's work in the Church and in the social activities of man.
5. In regard to the Consummation of the Divine Order.

The speakers have been secured for these subjects as follows:

November — The Right Reverend Stuart Parker, D.D., St. Andrews Church, Toronto.

December 1st—The Reverend M. F. McCutcheon, D.D., First Baptist Church, Montreal.

December 8th—The Reverend F. H. Wilkinson, M.A., B.D., St. James the Apostle Anglican Church, Montreal.

December 15th—The Reverend Lloyd Smith, D.D., Dominion-Douglas Church, Montreal.

December 22nd—The Reverend George H. Donald, D.D., Church of St. Andrew and St. Paul, Montreal.

January—The Reverend Professor F. D. Coggan, M.A. (Camb), Wycliffe College, Toronto.

February—The Reverend Harold Lang, D.D., General Editor, Baptist Publications, Toronto.

March—The Reverend W. H. Sedgewick, D.D., Westminster Central United Church, Toronto.

These broadcasts will go out from Toronto on a Trans-Canada network, from 5.30 o'clock Toronto Daylight Saving Time; 4.30 to 5.00 o'clock Eastern Standard Time. It is hoped that the clergy throughout the country will help us in making this a real Teaching Mission. It would be my own desire that the various persons who are broadcasting throughout the country might choose the same general lines of teaching for those months. If this should come to the eye of anyone interested in this work, I should be glad to send more detailed information as to subjects, from time to time, to anyone asking for them. We have felt that in our broadcasts, we have been getting a good many good sermons, but not much definite teaching. We are striving to present a little more clear-cut idea of what Christianity means in that great positive field where we have this solid common ground. It is a source of deep satisfaction that our Roman Catholic members of our Council are keenly interested in our plan and that their own Church is doing its part in presenting this truth in its own way.

The Morning Devotions series from Toronto over CBL will keep closely to the Sunday line of thought.

J. E. WARD,
Chairman.

Bishop Cheng's Visit to the County of Cheng

Rev. B. Y. T'sen

It is a happy coincidence that both our Bishop and our City have the same character, pronounced "Chang", as their names. Chengchow used to be only one and a half hour's distance by rail from our See City of Kaifeng on the East, but this Sino-Japanese incident has created an impasse of 50 odd miles with sentinels and the new course of the Yellow River in between the two cities.

Our Bishop has not had a visit to Chenchow ever since the outbreak of hostilities by the Marco Polo Bridge near Peiping in July, 1937. He would if he had been able. Finally, we procured him a pass. It took him and his deacon, Rev. Stephen Wang, two full days to get over from the Japanese-occupied Kaifeng to the "Free China" of Chengchow. Amid a heavy snow-storm, we welcomed in our undaunted guests on the 29th of February, and you can imagine the warm thrill in our hearts.

We had our Bishop rested up, being exhausted with the journey in a small man-power cart, until Sunday, when he preached in our Church of the Leading Light at 5 p.m. (as forenoon services are inexpedient on account of the frequent alarms of air-raids) and he confirmed forty-three of our converts.

From Monday to Thursday we had a mission in which the deacon spoke on the Christian's duty to self, to Church, in tribulation, and to offer himself to God. The Bishop talked on the Chinese Church; its history; its faith and order; its finance; and its purpose. The Bishop's points were so persuasive and effectual that on

the last evening of the Mission a parishioner stood up and started an endowment offering for the parish which amounted to \$26.00 at the spur of the moment.

Since the war many of our Christians have evacuated the town; hence our W.A., or rather, Women's Missionary Service League, had a low membership. But now it has resumed to 140. The Bishop addressed the W.A. on the duties of Christian women as wives, daughters, and daughters-in-law.

Chengchow, being right next to the war front, has a great many war refugees; and the five Churches in town (viz., the Baptists, Roman Catholics, Episcopalians, Free Methodists, and Lutherans) have formed the Chengchow International Relief Committee which has opened refugee camps with about 1,200 refugees in each. The Bishop visited both the camps and addressed the refugees with simple Christian truths to console and cheer them.

We have an English Bible Class for the Postal Clerks who had the Bishop talk to them on the Bible and, on another occasion, to meet them in a "round table" conference in which many interesting and earnest questions were put to the Bishop. The staff of the refugee camp II had two such Conferences with the Bishop and found it wholesome.

While we have rural work about ten miles south of town we have many Christians in the different places on the north countryside. The White Temple Village, four miles due north of

(Continued on page 10)



April, 1938—Miss Mollie Searle and a group of the Cathedral Women's Service League at the Railway Station in Keifeng dressing wounds of soldiers in transit.

Comments Original and Otherwise

"Curate"

SHOULD WE PRAY FOR VICTORY?

Bishop Hensley Henson, preaching in Westminster Abbey, said:

"If, then, we shall be asked whether indeed we may pray for victory, we cannot but reply with the challenge—what else can we pray for as combatants in the good fight against gross and manifest evil? What else have we in mind when, in this desperate hour, we repeat the hallowed petitions, 'Thy Kingdom come, Thy Will be done on earth, as it is in Heaven'? We do not pray thus for ourselves alone, but for all the victims of Hitlerite oppression. We do not pray for peace save as the result of justice, because we know that any peace not based on justice would be only defeat, and the pledge of future strife."

The Dean of St. Paul's, London, noting (to quote his own words) that "Some very good people seemed to be shy of mentioning the word victory in their prayers," made this unequivocal reply in a letter to the London Times:

"The German nation is, at the present minute, a slave-owner on a vast scale, and aims at even further enslavements. I refuse to believe that I am not right in praying that they shall be defeated and overthrown and their victims delivered."

PRAYERS FOR THE TIMES

O Eternal God, Who art perfect Justice, perfect Truth, grant to us, we beseech Thee, such a triumph of Thy Truth and Justice in this world, as shall bring to us that Peace which is of Thee, through Jesus Christ our Lord.

O Almighty Father, Who art, unchanging Power and Might, grant to us Thy children such Fortitude as shall keep us in all our trials steadfast, brave and faithful to the end, through Jesus Christ our Lord.

FORWARD DAY BY DAY THIS MONTH'S SELECTION

Read St. Matthew 6: 5-15.

Formalism

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

With the whole world rocking in a storm of change, the Church may have the opening for which we long have prayed. For now men are awake to terrible need.

Before she can meet this need, the Church will have to shake herself free of many a hindrance.

There is *formalism*. How glibly we use the stately Prayer Book services. What pride we have in them as being better than those of others. What sticklers we are that every service must proceed according to the form, when pos-

sibly all the while we are deaf to the tremendous and revolutionary meaning those forms would convey.

The remedy is not in abandoning the form, but in awaking to the meaning, and acting accordingly.

The sacred old words must mean something. We must be touched to the quick. The callus that has grown over the nerve-end and has numbed it must be taken away. Every service we hold should be heartfelt adoration of a living God, and related to a world in need of saving.

THE RIGHT KIND OF CHRISTIANITY

I read the other day of a man in the north of England whose home had been completely destroyed by a German bomb. His neighbours were rather surprised that under the circumstances he could remain so calm and free from bitterness. One of his friends who knew him well, remarked by way of explanation: "He has got the kind of religion that is worth having."

THE ARCHBISHOP AND THE CONVENTION

From the Living Church, we quote as follows:

The attention received by Archbishop Owen at this General Convention is an indication of a condition mentioned frequently by him, that this Church and the Church he represents are drawing closer together. That realization has increased greatly during the past three years. When the Archbishop attended the General Convention in Cincinnati three years ago, no great significance was attached to his visit by most who were in attendance. It is quite otherwise in Kansas City.

The Archbishop's sermon technique is simple, and contrary to the rules frequently laid down by teachers of homiletics. He usually names his points, and gives them numbers. Instead of seeming to break his sermons up into disconnected parts, this system in his hands makes for clearness and increased interest on the part of the hearer.

In repose the Archbishop's face looks sad and world-weary. But when he speaks his face lightens and "comes alive," and even his stature seems to increase. He speaks quietly, without gestures, but holds the attention of his hearers magnetically. There is in the mind of the hearer a sense of power, a power which is the greater because it always has a reserve.

THEY DON'T WANT WORK

In a Montreal daily paper I read that two hundred relief recipients walked out of Regina's relief projects in protest against regulations requiring them to work out the full amount of their relief quotas. It is possible there may be some aspects of the question not included in this brief report, but the action as here stated would seem to call for some drastic treatment.

CHURCH MESSENGER IN THE PARISH

Recently I had a letter from the Rector of a town parish who said he had decided to introduce Church Messenger as a parish paper, and that he was ordering 300 copies. Later on I received a copy of the first issue. The four extra pages of local matter were mimeographed, one page being used for local advertisements. The subscription price in this way was kept at 25 cents a year. It shows what can be done by a Rector who realizes the importance of supplying his people with information about the Church's work, and who is not afraid to take on the necessary work involved.

"PAT" McCORMICK

William Patrick Glyn McCormick, the big-hearted successor to Dick Sheppard at St. Martin-in-the-Fields, Trafalgar, London, is dead. The thousands who found food and shelter in the crypt of that old Church will miss his hearty welcome, and his words of cheer and encouragement. And the multitudes who listened to his broadcasts will miss him also. He was not a great scholar, or an eminent writer, but he was a great Christian, who put Christ first in what he said and did.

CHURCHILL'S FAREWELL IN HIS BROADCAST TO THE FRENCH

Good night, then; sleep to gather strength for the morning, for the morning will come. Brightly will it shine on the brave and true, the kindly, on all who suffer for the cause, and gloriously upon the tombs of heroes. Thus will shine the dawn. Vive la France! Long live, also, the forward march of the common people in all the lands, towards their just and true inheritance, and towards the broader, fuller age.

VALID MARRIAGE IN QUEBEC PROVINCE

Chief Justice Greenshields of the Superior Court of Quebec recently ruled as valid a marriage which previously had been annulled because the husband was a Roman Catholic, the wife a Protestant, and the marriage performed by a Protestant clergyman. In pronouncing judgment, Mr. Justice Greenshields said:

"The only ground alleged in the original action for annulment was that the husband was a Catholic, his wife was a Protestant and the marriage was celebrated by a Protestant minister. That ground is unfounded in law. The original judgment is revoked and the parties are placed in the same position that existed before that judgment was rendered."

A CANADIAN CHURCHILL

Mr. L. W. Brockington, I am told, is a Welshman by birth, but he has by residence become a Canadian. His recent speech at the American Bar Association was a great utterance, and had something of a Churchill touch about it. Here is the concluding paragraph:

"My American friends! Through the darkness there will some day shine a great light. Soon the brute and boisterous force of violent men

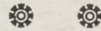
will be broken and a new world will arise on the ruins of this troubled earth which savagery has made hideous. It will be our duty and yours to help remould it. When that bright day dawns, I trust your land and our land will both speak in the words of the unknown prophet of that race which has borne more than its share of human suffering.

"Bind up the broken-hearted,
Proclaim liberty to the captives,
Open the prison to them that are bound."

"Deep in hope, a humble citizen of the land of your neighbours, I wish you farewell in this shrine of liberty. As your guest, I thank my most cordial and gracious hosts. As a lawyer, I salute you, my brothers, the moulders of liberty, its eloquent spokesmen, its untiring defenders. As a Canadian, I thank you for the generosity of your American hearts. As a man, I bid you to join with me in the exultation of a great Englishman who, knowing you for what you are, reverently thanked God that liberty is still an eagle whose glory is gazing at the sun."

ONE JUST MUST LOOK UP

An Englishman and his wife, leaving Church on Sunday, introduced themselves to a young Canadian officer, and took him home to dinner. Subsequently they made him welcome in their home whenever he was free to come. When he was moved to another district, the Englishman's wife wrote to the wife of the young officer. Here, in part, is what she said: "We have had to leave our home and come into the country, or rather farther out from London on account of the children. We all sleep in our sitting room, as we find we have a more peaceful mind if we are in the safest part of the house. My husband takes 4½ hours to get to the city, a journey that normally takes one hour. Many of his clerks and their families are homeless, having been bombed, but it is amazing the courage of the average Englishman. How we long for the day when the war is over, but I am afraid we have a lot to face before that day. It is really surprising how little damage a bomb can do. My husband had one 50 feet from his desk and yet the windows are intact and there is very little to show. It is a strain on us all, but one gets surprisingly used to it, and we shan't hear the one that hits us, if that is any help. One must just look up, and put ourselves in Higher Hands."



Dear Editor:

On November 14, and each Thursday thereafter, from nine to nine-thirty p.m., Daylight Saving Time, The Canadian Broadcasting Corporation is putting out a national half-hour of Meditation, which I am taking for time being, myself, with a select choir. The idea is to cover a combination of national intercessions with enough music to lighten the approach, as well as perhaps give a little place to religion in the middle of the week. It is something I have been working for for some months and I would be glad if you could just put some little notice of it in your paper.

Yours sincerely
J. E. WARD, Chairman.

One Hundred Years Ago

Quebec: Bishop's Salary. Memorandum of 3rd Nov., 1840:

In 1837 the Bishop of Quebec died and Dr. Mountain, who exercised episcopal authority as Bishop of Montreal, was left with no other emolument than the £990 which he received as Rector of Quebec and Archdeacon of Quebec. The Home Govt. then granted him an additional £1000 a year, making his salary nearly £2000 a year. What the Bishop seeks is not an increase, but a different mode of payment. He is exposed to all the odium of a pluralist of the worst description—and has, I fancy, been twitted with it by some of the clergy with whom he had had discussions. He proposes that the salary of the **Bishop** should be fixed at £2000 and that out of that he should be bound to pay £250 a year to the Rector of Quebec. The change would put an end to the appearance of a great abuse and increase the Bishop's usefulness. (Public Archives, S. Series.)

Bishop's College, Three Rivers: In 1839 the S.P.G. voted £200 a year towards the maintenance of Divinity Students and in the Autumn of 1840 Bishop Mountain decided to place all the recipients of this bounty at Three Rivers under the charge of the Rev. S. S. Wood, M.A., of Corpus Christi College, Cambridge, and in April, 1841, the Bishop informed the S.P.G. of the completion of this arrangement. (Memoir by J. M., p. 222.)

"We should rejoice at the establishment of a College for Christian Education but until this good work can be done the Society places £200 a year at your disposal as for studentship fund." (S.P.G. Letters in Que. Dioc. Archives.)

Three Rivers Bishop's Seminary: The Rev. Hy. D. Sewell to the Bishop, Quebec, 16 Nov., 1840. I do not think that I could maintain the respectability of a Professor of a Theological Seminary under £300, for which I would stipulate . . . "liberty of conscience", whether latitude will be allowed to the professor to take either an Arminian or Calvinistic view of the Articles, according to his judgment. . . If Mr. Wood, Rector of Three Rivers, should be elected to the headship of McGill College that should thereby be ensured the headship of the Theological Seminary and Rectory of Three Rivers, and be called "Vice-Principal, and to have a co-ordinate authority with the Principal, who would enforce rules affecting the common body of the institution." He does not think that Three Rivers needs a Curate with two clergymen and a population of 300 souls. . . He wishes to be free to accept the Principalship of McGill College to which he has some claims. . . Suggests that a clergyman be appointed temporarily to his mission. (Que. Dioc. Archives.)

The Bishop's College, Three Rivers: Bishop G. T. Mountain to Sec'y S.P.G., London: dated Marchmont near Quebec, 21 Nov., 1840—There is a subject too important to be disposed of without mature consideration. . . So far as I have yet proceeded with it, I wish to lay my ideas before the Board . . . the increasing demand for some institution within the diocese in

which young men can be educated for the ministry of the Church. The University of McGill College of which the buildings are now in progress at Montreal, is altogether upon what is called a **liberal** footing and can hardly be expected to form a nursery for clergymen. At Three Rivers there is an old Monastic building, occupied as a Parsonage-House, but with the reservation that it shall in part be also occupied, if required, for other ecclesiastical purposes, which might be turned into a college. The present Rector is very well qualified to be head of the Institution. A salary which would enable him to keep a curate and an allowance to one other clergyman of competent attainments to assist him in directing the studies for the Ministry would probably place this College upon a sufficient scale to commence operations. It would be desirable to procure a charter and have power to confer degrees. It is my purpose to call upon the members of the Diocese to contribute . . . for the salaries to the Principal and Tutor I must look to the Church Societies at home. I have been projecting a visit to England for two years with a view of carrying this object into effect . . . I think £1000 from each of the two societies and an allowance of £400 to £500 a year would set the project firmly afoot. I purpose placing under the direction of the gentleman mentioned, the Rev. S. S. Wood, Rector of Three Rivers, some young men of good promise who are aspirants to the Ministry, I have reserved for the immediate repair and adaptation of the building the sum of £148 received on 31st July.

Clarendon, Ottawa River: In my recent visit to Gaspé, an account of which I hope to forward to you, I made arrangements for appointing the Rev. C. Morris to Gaspé Bay and for removing the **Rev. J. Johnson** from the Bay of Chaleurs to Clarendon, Mr. Cusack returning from the Labrador and remaining for the winter in Gaspé Bay to carry through operations for the erection or completion of churches; the Bay of Chaleurs, being vacant, Mr. Morris takes charge of it for the winter. Mr. Johnson found the climate very severe for his wife . . . he will do well at Clarendon, an important station with a very considerable population, hitherto unprovided, belonging to the Church, comprehending many respectable individuals. They are engaged in building a good church. (S.P.L. Letters, but the S.P.G. Clergy List mentions Mr. Cusack as being at Clarendon, 1840-41.)

Bath: Letter, S.B. Harrison, Government House, to the Bishop of Toronto stating that the Lieut. Governor is pleased to approve of the appointment of the Rev. John Johnston to the rectory of Bath, in place of the Rev. W. F. Stuart Harper, who has removed from that place. December 21, 1840. (Strachan Papers.)

(P.S. It appears that Mr. Johnson went to March which Mr. Harper had just vacated and that Mrs. Harper remained at Bath till 1874.)

Clerical Salaries of £150: It has been suggested that an idea prevails among persons most friendly to our interests in England that our

missionaries can do very well upon £100 a year, because this, or a less, sum is given to those of the Church in the U.S. Circumstances make the cases different . . . in that country preachers travelling on duty are not charged their expenses at taverns and often spared other travelling expenses. Some of my clergy now receiving £100 a year I knew to be suffering from the straitened condition of their finances. . . . It is more or less known that £200 a year, with £100 outfit, has been granted to the new missionaries for Newfoundland. . . . My proposal is that the salaries be raised to £150. . . . I project a plan for appealing to all within the diocese to contribute to the maintenance of the Church. I hope to put it into operation at no distant date. (Note: The **Church Society**) of the Diocese of Quebec was founded for this purpose by the Bishop in 1842.) Little can be expected for this object in Canada, and a projected Theological College will perhaps absorb all our local contributions towards the advancement of our cause. . . .

Effects of Poverty of the Clergy: The personal comfort of the missionaries and their encouragement are far from being the only reasons in favour of this measure. Some of them get unavoidably into debt others are compelled to turn farmers or schoolmasters: these circumstances operate strongly against their usefulness: the profession is lowered in the country by their poverty. An inferior order of men will occupy the Sanctuary, and the Gospel of Christ will be the less honoured in this land. These poor observations I commend to the favourable regard of the Board. G. T. Moutair, to the Rev. A. M. Campbell, Sec'y S.P.G. 20 Nov., 1840. (S.P.G. Letters.)

Bedford: The Bishop of Chester to the Bishop of Montreal, 17 Nov., 1840. Warning him of a plausible and clever cleric, Mr. B—, who has found his way to Canada to the extreme regret of the Bishop of Chester, and the Bishop of Montreal received a letter from Manchester, Eng., 15 Dec., 1840, in the same strain as the above. (Que. Dioc. Archives, Series B.)

Rawdon L.C.: The Rev. R. H. Bourne to the Bishop, 11 Dec., 1840. At a meeting it was determined to erect a church at Kildare on the 9th Range . . . but I recommend that the church be built on the burial ground of the 8th Range. The Dixons are very generous. The other settlers are mostly Presbyterians. (Que. Dioc. Archives, Series B.)

Cornwall U.C.: Tribute to the **Rev. Geo. Archbold**, who died 14th Oct., 1840: This excellent minister entered the army and retired as Lieutenant in the 68th Regt. in 1821. He prosecuted his theological studies under the Rev. B. B. Stevens, C.F., Montreal, and was ordained 1823 as assistant to the rector of Quebec. In 1824 he was in temporary charge of York (Toronto) and was visiting missionary of the diocese, becoming rector of Cornwall in 1830 upon the death of the Rev. Salter Mountain. Of great personal piety, of amiable and gentle deportment, of persuasive earnestness in declaring the counsel of God, he regarded the glory of God and the salvation of souls as the one thing

needful of ministerial exertion. (S.P.G. Quarterly, Jan., 1841. Quoted in Hawkins' Annals of Diocese of Toronto.)

Letter, H. B. Harrison, Government House, to the Bishop of Toronto, stating that the Lieutenant-Government is pleased to present the Rev. Mr. Williams to the rectory of Cornwall. November 2, 1840.

River St. Clair, N.C.: Copy of Order in Council authorizing the appointment of two missionaries of the Church of England to be stationed among the Indians of the River St. Clair, with an allowance of a salary of £100. December 31, 1840.

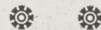
London U.C.: Return of all particulars concerning the Mission of the Town, Township and Neighbourhood of London, U.C., for the year 1840. Signed by Benjamin Cronyn, Missionary. (Strachan Papers.)

U.C. Clerical Changes: "The Church" newspaper of 14 Nov., 1840, announces the following changes: to **St. Catharines** U.C. the Rev. A. F. Atkinson of Bath U.C.—to **Bath** the Rev. W. F. S. Harper—to **Cornwall** the Rev. A. Williams of England—to **Sandwich** (Windsor) the Rev. T. E. Welby—to **Belleville** the Rev. J. Grier of Carrying Place—to **Chatham** the Rev. C. D. Wiggins of New Brunswick—to **Stamford** the Rev. T. B. Fuller.

Sault Ste. Marie: Letter, F. Wilson Jones, Sault Ste. Marie, to the Rev. H. J. Grasett, Toronto. Reports on his health and states that he has decided to stay another year. Takes up some money matters. November 11, 1840.

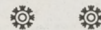
Letter, A. Macdonell, Kingston, to J. M. Strachan, Toronto, respecting the case of Cook vs. Markland, et al. November 12, 1840.

Letter, Sam'l Jarvis, Indian Office, Toronto, to the Bishop of Toronto, forwarding a copy of the Order in Council concerning a rate of salary for the Rev. Richard Flood, as a missionary among the Indians. November 17, 1840. (Strachan Papers.)



FIRST NATIVE CHINESE BISHOP DIES

The first Chinese to be made bishop in the Anglican Communion has just died, at the age of 79, according to word from China to the National Council. The Rt. Rev. Tsaseng Sing was assistant bishop in the English diocese of Chekiang on the coast south of Shanghai from 1819 until he retired in 1931.



Diocese of Montreal

The Rev. Selwyn Willis has been appointed the permanent missionary in Athabasca of the Fellowship of the West.

The Bishop of Montreal dedicated the new St. Peter's Church Mount Royal.

Trinity Memorial Church celebrated its Centenary by special services and meetings; the Primate of All Canada preached at a mid-week service when many of the clergy of the diocese were present.

St. Bartholomew's, Bordeaux, recently celebrated its Silver Jubilee.

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weather there was an excellent response, and we are pleased with the results. The Girls' Auxiliary served tea in the afternoon, whilst the candy stall was given over to the Evening Group of the W.A. The Junior and Intermediate Girls also had a part, and the main stalls of fancy work, aprons, plain sewing, novelties, and home cooking were under the direction of Afternoon Group. Our congratulations to all concerned for the successful day.

Members of the Vestry are canvassing the parish these days, in an effort to put our parish finances on a sounder basis. We are particularly anxious to increase the number of Envelope Subscribers. So far the canvassers have all given encouraging reports of their visits, and we are delighted at the response which has been given to them.

The Men's Guild held the usual whist drive during the month, and a very enjoyable evening was spent. We hope to have a military whist on the second Wednesday in December.

The W.A. meeting last week was held for the nomination of officers for 1941. Mrs. W. J. Miller was re-nominated president and Mrs. Mutter chosen as vice-president. Mrs. E. Currey was re-nominated as secretary, and also Mrs. L. Roberts as treasurer.

A special W.A. service was held at Evensong, on Sunday, December 1st as a Service of Re-dedication. All the members took part, and received their badges from the rector. It was a most impressive ceremony.

We were glad to welcome the A.Y.P.A. members to St. Faith's for the Conference Service. The Diocesan officers were all installed at this service. The Lessons were read by Norm Pickard and Archie Bowker. Afterwards a social hour was enjoyed in the parish hall.

The Scouts sponsored a "Father and Son Banquet" in the hall last week, which was well attended, and much enjoyed. Movies of a recent Scout Jamboree were shown.

The Junior and Senior choirs are busy practising carols for the coming Christmas Season.

HOLY TRINITY

Canon G. G. Reynolds

Holy Trinity Sunday School

For the past three years the Bible Classes have taken on as their piece of missionary work the task of providing a cot and bedclothes for a baby in the hospital at Nazik, India. A special missionary collection is taken on the last Sunday of each month to help carry on this work.

Mr. and Mrs. Levy's Bible Classes held a party in the basement of the church on Hallowe'en night.

It seems quite a jump from Hallowe'en to Christmas but we have just been handed the dates for the Sunday School Christmas Tree Entertainments, which are as follows:

Primary Sunday School: Saturday, Dec. 21st, from 3 to 6 o'clock.

Main School: Friday, December 27th, from 7 to 10 p.m.

Bible Classes: Monday, December 30th, commencing at 7.30 p.m.

But more of this later, when these important events in the lives of the Sunday School pupils have taken place.

Choir

Mrs. E. Smalian, assisted by Mrs. H. E. Jones, report that the choir booth at the recent bazaar proved to be quite a success. We must mention though, that one of our members, Mrs. T. Basinger, had a happy thought when she decided to take orders for home-made bread and buns for two or three weeks and donate the proceeds to the choir fund. The orders came thick and fast and Mrs. Basinger was able to hand over the sum of \$5.00. It was grand to be able to get home-made bread, and we wouldn't be at all surprised if the odd order was not still slipped in once in a while. Mrs. Basinger has also offered her home to the choir for a party in aid of their fund, and we quickly accepted the offer—which is to take place on Wednesday, December 4th, and each member is asked to take along a guest.

Thanks a lot Mrs. Basinger; you are certainly doing your bit to help build up the choir fund.

Young Wives' Fellowship

Members of the Young Wives' Fellowship are quite enthused these days as they are having a booth of novelties and a home-cooking table at the Girls' Club Annual Bazaar, which will be held in the basement of the church the early part of December. Most of the novelties are made of oil-cloth and include many useful articles, such as shopping bags, curtain tie-backs, string containers, needle books, and a host of other things that have been fun to make and I'm sure will delight those who should receive them as Christmas gifts.

The Young Wives have also turned in ten pairs of mitts which have been mailed to soldiers of the parish now serving overseas.

W.A.

The only activity held during November was the Annual Bazaar which was held on Friday, the 15th, and which was opened by Mrs. L. C. Conn. The Choir and Junior W.A. had stalls, also a fish-pond and a white elephant "table." The decorations were carried out this year in patriotic colours and as we had a very nice day, our takings were about as usual, and the results are a little below other years.

Parish Guild

Mrs. Vernon convened a very successful rummage sale in October.

Mrs. Harry Jones received at her home in November for a Hallowe'en tea; and the November meeting is being held Monday, November 25th, at the home of Mrs. A. H. Lord, Windsor Park.

ST. STEPHEN'S

The Rev. T. J. Matthews

Sunday Services: 8 a.m., 11 a.m. and 7.30 p.m.

Sunday School: 10 a.m., for Juniors.

Sunday School and Bible Classes for Seniors:
10.30 a.m., before church service at 11 a.m.

Week-day Services:

Holy Communion at 8 a.m. on Monday, Wednesday, Thursday and Saturday.

Vestry Meeting on 1st Monday.
Men's Guild on 2nd Tuesday.

Willing Workers: Thursdays, at 2.30 p.m.

Young People's Club and Rangers, Mondays.

Cubs: Tuesdays at 7 p.m.

Brownies: Wednesday, 4.30 p.m.; Guides, 7 p.m.
Mothers' Meeting, 3 p.m.

Scouts: Thursday, 7 p.m.

Choir Practise: Fridays, 7 p.m. and 8 p.m.
Preparation for Holy Communion and Confessions, Saturday, 7.30 p.m.

ST. MATTHEW'S MISSION

The Rev. T. J. Matthews

Holy Communion: 2nd and 4th Sundays at
9.15 a.m.

Evensong: 1st and 3rd Sundays, at 7.30 p.m.

Sunday School: 11 a.m.

W.A.: Thursdays.

ST. MICHAEL AND ALL ANGELS

The Rev. T. J. Matthews

1st and 3rd Sundays: Holy Communion, 9.15 a.m.

2nd and 4th Sundays: Evensong, 3.30 p.m.

Sunday School: 2.30 p.m.

Ladies' Circle: Wednesdays.

Willing Workers' Notes:

The Willing Workers held their Annual Bazaar on Wednesday, November 6th. The Bazaar was opened by Mrs. H. M. E. Evans who always has something to say both encouraging and inspiring. A bouquet of flowers was presented by little Joan Eldred. The Bazaar was very successful. Many visitors were received by the president, Mrs. C. Pridmore, and Mrs. J. C. Matthews. Convenors for afternoon tea were Mrs. B. Sharpe, Mrs. T. J. Jones, and Mrs. F. Gibbons. Stall holders were: Mrs. J. Findlay, Mrs. J. J. Walsh, Mrs. W. Warring, Mrs. J. Forbes, Mrs. J. C. Slater, Mrs. J. Swaffield, Mrs. S. Horton, and Mrs. J. L. Dixon. The candy stall was in charge of the Rangers and Girl Guides, with Mrs. Allen and Miss Martin and their helpers. Mrs. J. R. Watson was treasurer.

A donation of \$12.56 has been sent to the Social Service by members of the Willing Workers.

A very enjoyable and successful whist drive was held lately at the home of Mrs. Warring, sponsored by the W.W., with Mrs. Findlay and Mrs. Walsh as joint hostesses.

St. Hilda's Guild

The members of St. Hilda's Guild are getting ready for a sale of work and tea, to be held on Saturday, December 7th. Proceeds of the sale are to go towards Sunday School expenses and Social Service work.

Junior Sunday School

The attendance of our little ones is quite good. A few of the children arrive rather late and we should be very glad if parents would try to bring or send their children in time to join in the opening service at 9.15 a.m.

CHRIST CHURCH

Rev. G. P. Gower

Our first word must be one of thanks to all who worked so hard and helped to maintain the regular services of Church and Sunday School throughout the month during which time the Rector was ill. It was a source of deep gratitude to know that the duties around the church were being assumed so readily and carried out so efficiently by so many. We wish to thank the Rev. Canon Clough for so kindly coming at a moments notice and taking both services on Sunday and also the mid-week communion. The Ven. S. F. Tackaberry was most kind in taking mid-week services. The Rev. Canon Trendell kindly took the evening services and to Mr. Exham we extend our thanks for taking one of the evening services when Mr. Trendell was unable to be present.

The month has been full of interest. The A.Y.P.A. Conference was commenced in Christ Church on Saturday, November 9th, and from all accounts was very successful. We were pleased to welcome the R.C.M.P. at the morning service on Remembrance Sunday. The cold weather curtailed outdoor parades on November 11th and incidentally justified the holding of services in church. Many would have been at no service had not the churches held their usual Remembrance Day Services. The following Sunday the R.C.A.F. and the Non-Permanent Militia attended service. Canon Clough conducted the special service and the Edmonton Band provided the music for the hymns, etc. This was a very inspiring service and we hope it may be repeated at some time in the near future. On Sunday, November 24th, the Rev. H. Burkwall of the Bible Society gave a most interesting address on "the Bible and China." Mr. G. B. O'Connor very kindly took the service. In the evening the president of the A.Y.P.A., Mr. E. Gahan, conducted the service, and Mr. Garth Walker spoke on the A.Y.P.A.

We were very glad to welcome the Supt. of the Columbia Coast Mission, the Rev. Alan D. Greene, and were most interested in his description of the work it does. It was a pity that so few heard his address.

The Guild and the W.A. have both held successful bazaars, and the Red Cross Group were very satisfied with their tea in aid of evacuees from Swansea. This direct contact with a specific place in England is a good piece of work.

The Sunday Schools have had a "White Gift Service" in aid of the Social Service. Gifts of clothing have been coming in regularly and on December 4th the Isabel Debney Group of women are holding a social service tea at the home of Mrs. H. E. Pearson.

All organizations of the church have contributed to a fund to provide a Christmas gift for all the men who have left the parish to join the Forces.

We are all very glad to hear that Leading Aircraftsman J. Reilly is making good progress after his recent flying accident.

We regret to record the passing of Mr. G. Slater after a long illness. Mr. Slater was in his 70th year. The funeral service was conducted by the Ven. S. F. Tackaberry. We extend to Mr. Slater's family our deepest sympathy.

The Rector desires to thank all who so kindly enquired after him with messages of sympathy and gifts of flowers, and to say that he is well on the way to good health once more.

A HAPPY CHRISTMAS TO YOU ALL.

ST. MARK'S

We were very pleased to welcome Rev. Murphy to our parish, and Miss Love to our Sunday School, as a new teacher. Also Mr. Hayden as Sunday School Superintendent.

Word has been received from the East that Rev. and Mr. P. A. Rickard and Lawrence arrived safely at their destination, and are happily settled in their new parish.

A christening service for the infant daughter of Mr. and Mrs. T. Marks was conducted in church on Sunday afternoon, November 17th.

Rural Deanery of Wainwright

HOLY TRINITY, TOFIELD

The Senior W.A. met at the home of Mrs. McCarthy, on November 7th. Six members were present. It was a very cold day and walking was difficult—it was rather a coincidence that all present had a good distance to travel. During the business it was decided to hold the Annual Bazaar in the curling rink, on December 7th. Some articles for the sewing table were handed in at this meeting. Receipts from the Travelling Bag helped to pay the gas for the month. More apportionment was paid and affiliation fees sent to the Wainwright Deanery W.A.

The Junior W.A. met on November 16th and 23rd. Scarves are being made for social welfare,

and various chapters of the new Study Book, "If I Lived in Palestine," have been studied and discussed. A bale was recently sent to Mrs. Conn for Social Welfare, and a Little Helper is planning to pack some toys for the same purpose.

Services are still being held regularly, also Sunday School. Harvest Festival services were held on November 3rd, Rev. Wallis was the celebrant at the 11 a.m. communion service and Mr. Young of Edmonton conducted Evensong. The church was tastefully decorated with grain, flowers, fruit and vegetables by the ladies. We were glad to welcome Rev. and Mrs. Wallis of Camrose again and many friendships were renewed during the short time they were with us during the month. Evensong was also taken by Mr. J. W. Robinson, Mr. Taylor of Edmonton, Mr. Young of Edmonton, and Mr. McCarthy, all of which was appreciated.

There is a good deal of sickness in the parish and we trust all will soon be well again.

We were all pleased to see the picture of Mrs. James T. Tofield, widow of the late Dr. Tofield, in the Edmonton Journal last Friday. She attended the banquet of the Northern Alberta Pioneers' and Old Timers' Association at the Macdonald. Mrs. Tofield is a favorite of all and for many years was an active worker in our local church long before a W.A. existed here. She celebrated her 80th birthday last August 27th and despite her years is still young in spirit and interested in all around her. Her memory is remarkable and many are the interesting tales she can recount of the olden days when she pioneered here with Dr. Tofield, who will be remembered by many as a kindly gentleman and scholar who labored for humanity, oftentimes at a great sacrifice to himself and family.

ST. THOMAS', WAINWRIGHT

ST. MARY'S, IRMA and

ST. MARGARET'S, BATTLE HEIGHTS

The Rev. Rollo Boas

The news from this parish mostly takes the form of organization meetings which are significant in the growth and progress of parish life.

At the Wainwright W.A. meeting held at the home of Mrs. Shearer reports were received of the re-organization of the Junior and Intermediate Branches of the W.A. Miss Marjorie Cofield, with the adult supervision of Mrs. A. Anderson, have begun a very enterprising program among the Intermediate Girls' Auxiliary. To begin with the girls requested that their year begins with an installation service as part of morning prayer. On the 17th of November this happened. Both the badge work and missionary pledge are part of their program. To earn their pledge money the girls have undertaken to sell 60 copies of the M.S.C.C. Calendar. Readers of these columns, do support the girls in this effort.

At the same W.A. meeting the fact was reported that Miss Doris Forster and Mrs. Boas will undertake the leadership of the Junior W.A. Their first meeting was very encouraging. Seven members and their two leaders carried out a very full hour's work, according to the regular J.W.A. programs.

The report of these two organizations means much to the parish work; as these two organizations have been at a loss for leadership until the last short while. Leadership for boys' Sunday School classes and mid-week work is sadly needed. This fact reiterates the question of our Primate in his letter of November 12th last: "How is it that so few are willing to spring to the task of teaching the young?" One cannot help but express the inevitable judgment that is and will fall upon our Church and land because of this lack of response in leadership.

Glad we are to report the beginnings of a J.W.A. in the Mission of Irma. Miss Ethel Millburn has taken over the leadership of this small group of three girls. This figure totals the number of girls of the junior age—yet, we feel that they are sufficient to become the nucleus of a valuable work.

The rector urged the W.A.'s in the parishes of Irma and Battle Heights to seriously consider the formation of Little Helpers as a true source of its future life membership.

The parishes of Irma and Battle Heights have been made very happy in the marriage of four couples belonging to these parishes. At Irma, Mr. Ted Thurston and Miss Marjorie Burton were the first to be married in the little church at Irma. At St. Thomas', Wainwright, Mr. Geo. Tindall and Miss Florence Bacon were married; Miss Joy Adams and Mr. Ralph King were also married during the month of November, and finally Miss Mary Jones and Mr. Robert Smith were joined together in the bonds of matrimony. All these young people are connected with our church life in one way or another. We are happy to welcome them into the fuller life and service of their Master as man and wife.

A very pleasant and informative visit was made this parish on the 18th of November, by Archdeacon Tackaberry. The Archdeacon was able to make a flying visit to the parish as part of his visit to Edgerton. At short notice every available vestryman of St. Thomas' met the Archdeacon to listen to his interesting and informative talk about the life and work of the Church. The Archdeacon did the same for the A.Y.P.A. who were meeting the same night.

As result of this informal gathering with the men we saw afresh the need and desirability of such get-togethers of our men, where pressing financial problems are absent; and instructive and edifying means can further interest and build up the fellowship of men within the Church.

Rural Deanery of Pembina

THE WABAMUN MISSION

Rev. Colin Cuttall

My annual collection for "missionary apportionment" puts \$96.00 into the pot to date. The sum required of this mission for 1940 is \$132.00. It can be made up, I hope, by the time this interim statement is in print. Here it is:

Entwistle with Evansburgh.....	\$32.00
Rexboro'.....	26.00
Wabamun.....	25.50
Duffield.....	12.50

It is only fair to say that the Tomahawk district was incomparably the best from the point of view of giving, but everywhere the giving was cheerful, as it should be, as part of our duty to God. Certainly I have never felt that I need be apologetic in my approach for church funds.

Self-support for 1941 is not a matter of choice but of necessity—and the necessity is as great as the days are evil!

Can the Wabamun Mission in 1941 move towards self-support and self-respect or must the few always bear the burden and heat of the day?

Consider the spirit of the envelope system; the systematic laying aside of a sum of money for God's treasury, whether you go to church on a particular Sunday or not.

Whether you use an envelope or a sock is immaterial. Bishop Manning of New York said that the curse of the Church was the big nickel; but we do not despise the widow's mite.

The Christmas tableaux will be presented with the assistance of the Evansburgh adult choir, at both Wabamun and Evansburgh. Posters are out and tickets in circulation. Mr. Henry Attack is to be the organist, and Mrs. Gladys Couvis, A.T.C.M., the director of music..

Will you all make up your minds that you will not fail Church this Christmas?—whatever the weather.

The big stores celebrate "Yuletide"—a feast of Woden, whom Adolph Hitler worships. The big stores, however, add a moderate dash of religious sentiment because it appears that big business can sell stuff faster this way.

We are Christians and our job is to keep Christ in Christ-mass.

See the yellow sheet on your kitchen wall for times of Christmas services; but in the meantime remember Advent and its call to repentance.

ST. MARY'S AND ST. GEORGE, JASPER

The Rev. W. deV. A. Hunt

On Wednesday, November 13th, Archdeacon Leversedge visited Jasper for the purpose of inducting the new Vicar, the Rev. W. deV. A. Hunt, into the "real, actual and corporal possession" of the Church of St. Mary and St. George. About eighty people attended the service. These included the minister, the Rev. N. McInnes, and representative members of the United Church. Talking about the service afterwards many people remarked upon the solemnity and significance of the procession to the vital positions in the church for the Admonitions. Mr. Coupland, the People's Warden, acted as crucifer for the procession, as well as presenting the keys to the new incumbent.

The Archdeacon, to use his own phrase, "chatted" with the congregation; and like the householder in the Gospels brought forth out of the treasure of a long and varied experience as a pioneer missionary "things new and old." It is to be hoped that the effect of his "chat" will be to re-awaken many to a sense of their spiritual needs and obligations.

After the service a reception, planned by the W.A., was held in the parish hall. Mr. Snape acted as chairman for the gathering and evoked a steady flow of song and speech to welcome the Archdeacon and the incumbent, and to entertain the guests.

On Monday, November 11th, the annual Remembrance Day Service was held in this church. The service was conducted by the Vicar and the address given by the Rev. N. McInnes. The attendance was not so large as in former years. Does this mean that the vicarious suffering of today have hardened us to the sufferings of a previous generation? Even in time of war we should be able to "remember" with a will to righteous peace.

The children of the church are busy practicing for a Nativity Tableau to be presented, God willing, on the evening of Wednesday, December 18th, in the church.

The ladies of the W.A. are busy also preparing for the annual bazaar which they hope to hold on Wednesday, December 4th.

The Christmas services have been arranged as follows:

Christmas Eve: Holy Communion, 11.45 p.m.

Christmas Day: Holy Communion, 8.30 a.m. and 11 a.m.

"Think on the eternal home, the Saviour left for you;

Think on the Lord most holy, come to dwell with hearts untrue:

So shall ye tread untir'd His pastoral ways,
And in the darkness sing your carol of high praise."—KEBLE.

ST. JOHN'S, ONOWAY

Miss Onions

The first meeting of the newly formed mission council is to meet on Saturday, November 30th, at the monthly vestry meeting. It is hoped that representatives from each country point will come to that meeting.

Rehearsals are now under way for the Nativity Tableau to be presented by the Sunday School and others on Sunday, December 22nd, at 8 p.m., in the Onoway community hall.

Beginning in December, the Sunday School is being somewhat reorganized. The Seniors meet in the church, and will be taken by Miss Onions. Miss Ann Ledger will take the Juniors in the parish hall, and Miss Maggie Ledger the infants, in the vicarage.

The Girl Guides are holding a bazaar and silver tea on December 14th, in the parish hall. We very much hope that all members of the congregation will support this effort and help to make the afternoon a success.

St. Peter's, Brookdale: A jumble sale and tea was held in Mrs. Brand's home at the end of

October, under the auspices of the W.A. We are glad to say that the sale was quite successful, and enabled us to pay off the debt on our church.

Calahoo: A series of whist drives have been arranged by the members of the congregation to raise funds for church expenses and we wish every success to this effort.

Holy Matrimony: David Mathewson and Wynne Jeanne Gonnet, on October 19th, in St. Peter's Church, Brookdale.

EDSON AND ST. PAUL'S MISSION

The Rev. T. Anderson

We are privileged to attend a beautiful and impressive ceremony last week, when Archdeacon Leversedge, of Vermilion, conducted the service of induction into the parish of Edson for our Rector, the Rev. J. L. Anderson. Also taking part in the service was the Rev. W. deV. A. Hunt, who was previously inducted into the parish of Jasper. The church was fairly well filled, and we enjoyed the Archdeacon's address. Many people feel the necessity for deepening and strengthening our spiritual life at this time, and will have appreciated the real significance of this occasion. The service was followed by a social gathering of parishioners in the parish hall, where refreshments were served by the ladies of the W.A. This also afforded our Rector his first opportunity to meet members of his parish in this way.

On November 16th, the W.A. held their winter sale of work and tea, and we had a happy and successful afternoon. The stalls and tea tables were unusually well patronized on this occasion, and those taking part felt themselves amply repaid for their work.

The outside work on the choir vestry is finished with the exception of one window which is yet to arrive; the resulting appearance of the church is quite attractive; and the facility for robing there instead of walking from the parish hall will prove a great advantage to the members of the choir, who put up with some discomfort quite gallantly last winter.

It might be added that the Junior Girls presented some pieces of sewing for sale at the bazaar on Saturday.

On November 10th, The Rev. Anderson assisted with the Memorial Service at the Legion Hall, in the afternoon. He also shared with the Rev. Low from the United Church in the Community Sunday evening at the theatre after the evening service. This gathering is the means of presenting some form of religious service to those who do not attend our churches, as well as those who do; it has been very well attended and should be of great value to the community as a whole.

Burials: Leonard Dixon, age 17, of Pioneer District, on October 27th; Sonja Marie Jacobson, on November 18th.

Rural Deanery of Wetaskiwin

ST. ANDREW'S, CAMROSE

The Rev. A. Wallis

My Dear Friends: The bells of Bethlehem will usher in the birthday of the Prince of Peace, but they will also be accompanied by the harsh tones of the bombing plane, rifle, and machine-gun fire. Nigh on two thousand years have elapsed since the shepherds heard the Angelic song, "Glory to God in the Highest, and on the Earth, Peace, Goodwill towards men." Man, though he has made rapid strides in all the various phases of life, has not yet found the ideal way to live in peace and harmony with his fellow man. Greed, hatred and lust of power have dimmed his vision, and stopped his ears. Bethlehem, and the birth of the Christ-child, can never be what they should be to us, unless we see them against their true background: that is, the background of the love of God.

"Only a manger, cold and bare,
Only a maiden mild,
Only some shepherds kneeling there
Watching a little child;
And yet, that maiden's arms enfold
The King of Heaven above;
And in the Christ-child we behold
The Lord of life and love."

So my wish this Christmas-tide is that Christ's birthday will hold more for us than ever before. In the outside world we behold strife, unrest, but within our hearts may we come to know, through Him Who is the "Prince of Peace," the peace which passeth all understanding.

"Not as the world giveth, give I unto you."

Your friend and Rector,

REV. A. WALLIS.

A.Y.P.A. Notes: Meetings have been well attended. Three members—Rosanna Corey, Ann Richardson and Doreen East—went up to Edmonton for the Fall Conference, and brought back

an interesting account. Conveners of the various committees have pre-arranged their programmes, making things run more smoothly. The Work Committee, under Doreen East, are filling a long-felt need, and we are making kneelers for the church. Keep up the good work, young people! the future depends on you. Congratulations to Betty June Howarth on winning the Lord Tweedsmuir Medal.

W.A.: On Friday three of our members went with the Rector and Mrs. Wallis to the Deanery meeting at Wetaskiwin. We are sorry that Mrs. Tackaberry, Mrs. Reid and the Rev. Canon G. P. Gower could not be with us on account of illness, and were pleased to welcome Mrs. Chamberlain, Mrs. Wills and Mrs. Miller, enjoying the thoughts they brought. It was a time of great fellowship.

Mr. and Mrs. Dalzell have gone to the Coast for the winter. Mrs. Dalzell was our W.A. President and Mr. Dalzell our organist. We thank them for their interested services to the church, and pray "the Lord bless you and keep you."

This year we hardly know how to write to loved ones in England. To us, the Christmas Gift is still a little Child Whose arms are outstretched to save us from selfishness and to fill our hearts with love in its deepest and richest meaning. Over there He will move through the Christmas Season as a "Man of Sorrows, acquainted with grief," a Prince of Peace in Whose eyes dwell Divine Compassion and understanding. Not ironical will be the Christmas Message of Peace, for they are learning it in the truest sense from the One Who came to bring it. "Shine on us, Secret Splendour," shine through the gloom and point us to the skies; bless all absent friends, and teach us how to pray and how to serve.

Sunday School:

"Tell me the stories of Jesus I love to hear;
Things I would ask Him to tell me, if He
were here;
Scenes by the wayside, tales of the sea,
Stories of Jesus, tell them to me."

We are glad to welcome the new children and appreciate the loyalty of "old" ones. "Thank you" to Superintendent and teachers.

We acknowledge with thanks the gift of flowers for Remembrance Day Sunday.

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